

Sri Navadvipa-dhama-mahatmya: Pramana-khanda

Chapter One

Introduction

Text 1

*natvā vraja-yuva-dvandvam
tad-aikyam ca mahāprabhum
śrūyatām dhāma-māhātmyam
pramāṇa-saṅgrahoditam*

natvā—bowing down; *vraja*—of Vraja; *yuva*—youthful; *dvandvam*—couple; *tad-aikyam*—equal to Them; *ca*—and; *mahāprabhum*—Lord Caitanya Mahāprabhu; *śrūyatām*—may be heard; *dhāma*—of the spiritual abode; *māhātmyam*—the glory; *pramāṇa*—evidence; *saṅgraha*—collection; *uditam*—spoken.

Offer respectful obeisances to the youthful couple of Vraja and to Lord Caitanya Mahāprabhu, who is the same as They, and please hear this anthology of scriptural evidence describing the glories of Śrī Navadvīpa-dhāma.

Text 2

*śrī-nāvadvīpam uddiṣya
śrutibhir yat prakāśitam
tad aham saṅgrahiṣyāmi
vaiṣṇavānām satām mude*

śrī-nāvadvīpam—to Śrī Navadvīpa; *uddiṣya*—in relation; *śrutibhir*—by teh Vedas; *yat*—what; *prakāśitam*—manifested; *tad*—that; *aham*—I; *saṅgrahiṣyāmi*—will assemble; *vaiṣṇavānām*—of the devotees; *satām*—saintly; *mude*—for the pleasure.

What the Śruti-śāstra has said about Śrī Navadvīpa I will now assemble for the

pleasure of the saintly devotees.

Text 3

*navadvīpam samuddiṣya
chāndogye kathitam hi yat
tad ādau śrūyatām sādho
śraddhayā śāthya-śūnyayā*

navadvīpam—to Navadvīpa; *samuddiṣya*—in relation; *chāndogye*—in the Chāndogya Upaniṣad; *kathitam*—spoken; *hi*—indeed; *yat*—what; *tad*—that; *ādau*—in the beginning; *śrūyatām*—should be heard; *sādho*—O saintly devotee; *śraddhayā*—with faith; *śāthya*—duplicity; *śūnyayā*—without.

O saintly one, with faith and without duplicity please hear what is said in the Chāndogya Upaniṣad about Śrī Navadvīpa. This passage of the Upaniṣad actually describes Śrī Navadvīpa.

Text 4

*tatra brahma-puram nāma
puṇḍarīkam yad ucyate
tad evāṣṭa-dalam padma-
sannibham puram adbhitam*

tatra—there; *brahma-puram*—spiritual city; *nāma*—name; *puṇḍarīkam*—lotus; *yad*—which; *ucyate*—is said; *tad*—that; *eva*—indeed; *āṣṭa*—eight; *dalam*—petals; *padma*—lotus; *sannibham*—like; *puram*—city; *adbhitam*—wonderful.

In that scripture is described a wonderful spiritual city in the shape of an eight-petal lotus.

Text 5

*tan-madhye daharam sākṣān
māyāpuram itīryate
tatra veśma bhagavataś
caitanyasya parātmanah
tasmin yas tv antarākāśo
hy antardvīpah sa ucyate*

tat—of that; *madhye*—in the midst; *daharam*—the heart; *sāksāt*—directly; *māyāpuram*—Māyāpura; *iti*—thus; *īryate*—is said; *tatra*—there; *veśma*—the home; *bhagavataś*—of the Supreme Lord; *caitanyasya*—Caitanya; *parātmanah*—the Supreme Soul; *tasmin*—in that; *yas*—who; *tu*—indeed; *antarākāśo*—in the sky; *hi*—indeed; *antardvīpah*—Antardvīpa; *sas*—it; *ucyate*—is said.

In the heart of that lotus is Māyāpura, the transcendental abode of Śrī Caitanya, the Supreme Personality of Godhead. In the middle of Māyāpura is the place called Antardvīpa.

Chapter One

Text 1

hariḥ om. atha yad idam asmin brahmapure daharam pundarīkam veśma daharo 'smiṇ antarākāśas tasmin yad-antas tad anveṣṭavyam tad vāva vijijnāsitavyam iti.

hariḥ—Hari; *om*—Om; *atha*—now; *yad*—what; *idam*—this; *asmin*—in this; *brahmapure*—spiritual city; *daharam*—the heart; *veśma*—abode; *daharo*—heart; *asmin*—in this; *antarākāśas*—place within; *tasmin*—in that; *yad-antas*—in that; *tad*—that; *anveṣṭavyam*—should be sought; *tad*—that; *vijijnāsitavyam*—should be desired to be known; *iti*—thus.

Hari. Om. In the heart of this spiritual city is a lotus abode. The internal part of that abode should be sought. That part one should desire to know.

Text 2

taṁ ced brūyur yad idam asmin brahmapure daharam pundarīkam veśma daharo 'smiṇ antarākāśah kim tad atra vidyate yad anveṣṭavyam yad vāva vijijnāsitavyam iti.

taṁ—that; *ced*—if; *brūyur*—they say; *yad*—what; *idam*—this; *asmin*—in this; *brahmapure*—spiritual city; *daharam*—the heart; *veśma*—abode; *daharo*—heart; *asmin*—in this; *antarākāśah*—internal sky; *kim*—what?; *tad*—that; *atra*—here; *vidyate*—is; *yad*—what; *anveṣṭavyam*—should be sought; *yad*—what; *vāva vijijnāsitavyam*—one should desire to know; *iti*—thus.

If they (the students) ask: What does it mean that in the heart of this spiritual city is a lotus abode, the internal part of that abode should be sought, and that part one should desire to know? . . .

Text 3

brūyād yāvan vā ayam ākāśas tāvan eṣo 'ntar hṛdaya ākāśa ubhe asmin dyāv-āpr̥thivī antar va samāhite ubhāv agniś ca vāyuś ca sūrya-candra-samāv ubhau vidyun-nakṣatrāṇi yac cāsyehāsti yac ca nāsti sarvam tad asmin samāhitam iti.

brūyād—may say; *yāvan*—when; *vai*—indeed; *ayam*—this; *ākāśas*—sky; *tāvat*—then; *eṣo*—He; *antar*—within; *ākāśas*—sky; *ubhe*—both; *asmin*—in this; *dyāv*—heaven; *āpr̥thivī*—and earth; *antar*—in; *eva*—indeed; *samāhite*—assembled; *ubhau*—both; *agniś*—fire; *ca*—and; *vāyuś*—air; *ca*—and; *sūrya*—sun; *candra*—and moon; *samau*—equal; *ubhau*—both; *vidyut*—lightning; *nakṣatrāṇi*—and stars; *yat*—which; *ca*—and; *asya*—of that; *iha*—here; *asti*—is; *yat*—what; *na*—not; *asti*—is; *sarvam*—everything; *tad*—that; *asmin*—in this; *samāhitam*—assembled; *iti*—thus.

. . . then he (the guru) may say: As in the external world there is a sky, so inside this heart there is also a sky. In both the external world and within this heart there are heaven and earth. In both are fire and air. In both are sun and moon and lightning and stars. Whatever is in the external world and whatever is not in the external world is present in this heart.

Text 4

taṁ ced brūyur asmiṁś ced idaṁ brahmapure sarvam tad asmin samāhitam sarvāṇi ca bhūtāni sarve ca kāmā yadaitaj jarāv āpnoti pradhvamsate vā kiṁ tato 'tiśiyata iti.

taṁ—this; *cet*—if; *bruyuh*—they say; *cet*—if; *idaṁ*—this; *brahmapure*—in Brahmapura; *sarvam*—everything; *tat*—that; *asmin*—in this; *samahitam*—is assembled; *sarvāṇi*—all; *ca*—also; *yada*—when; *etat*—this; *jarau*—old age; *āpnoti*—attains; *pradhvamsate*—is destroyed; *vā*—or; *kim*—what?; *tataḥ*—then; *atisisyate*—remains; *iti*—thus.

If they say: If in this spiritual city all material elements and desires are assembled, then when the body reaches old age or is destroyed at death, what remains after that? . . .

Text 5

sa brūyann asya jarayāitaj jīryati na vadhenasya hanyata etat satyam brahma-puram asmin kāmāḥ samāhitā eṣa ātmāpahata-papma vijaro vimṛtyur viśoko vijighatso 'pipāsaḥ satya-kāmāḥ satya-saṅkalpo yathā hy eveha prajā anvāviśanti yathānuśāsanam yam yam antam abhikāmā bhavanti yam janapadam yam kṣetra-bhāgām tam tam evopajīvanti.

sah—he; bruyan—may say; asya—of him; jaraya—by old age; etat—this; jiryati—is aged; na—not; vadhenā—by death; asya—of that; hanyate—is killed; eta—this; satyam—truth; brahma-puram—Brahmapura; asmin—in that; kāmāḥ—desires; samahitāḥ—assembled; esah—this; ātmā—soul; apahata—destroyed; papma—sin; vijarah—free from old age; vimṛtyuh—free from death; visokah—free from lamentation; vijighatsah—free from hunger; apipasah—free from thirst; satya—spiritual; kāmāḥ—with desires; satya—spiritual; sankalpah—thoughts; yathā—people; anvavisanti—follow; yathā—as; anusasanam—instruction; yam—which; yam—which; antam—end; abhimamah—desiring; bhavanti—are; yam—which; janapadam—people; yam—which; kṣetra—of the place; bhagam—part; tam—that; tam—that; eva—certainly; upajivanti—obtain for livelihood.

. . . then he (the guru) may say: It is not withered by old age. It is not killed by death. This spiritual city is eternal. Within it are all desires. The soul is free from sin, old-age, death, lamentation, hunger, and thirst, and its desires and thoughts are all automatically fulfilled. As by following good advice people attain their desires, so the spiritualists also attains their desires.

Text 6

tad yatheha karma-jito lokaḥ kṣiyate evam evāmutra punya-jito lokaḥ kṣiyate tad ya iḥātmānam ananuvidya vrajanty etāṁś ca satyam kāmāṁs teṣāṁ sarveṣu lokeṣv akāma-caro bhavaty atha ya iḥātmānam anuvidya vrajanty etāṁś ca satyam kāmāṁs teṣāṁ sarveṣu lokeṣu kāma-caro bhavati.

tat—that; yathā—just as; iha—here; karma—by work; jitah—obtained; lokaḥ—benefit; kṣiyate—is destroyed; evam—in the same way; eva—certainly; amutra—in the next life; punya—by pious deeds; jitah—obtained; lokaḥ—benefit; kṣiyante—is destroyed; tat—that; yah—who; ātmānam—the soul; ananuvidya—not understanding; vrajanti—attain; etan—these; ca—also; satyam—spiritual; kāman—desires; teṣām—of them; sarveṣu—in all; lokeṣu—the worlds; akāma-caraḥ—not obtained the desire; bhavati—is; atha—then; yah—one who; iha—in this world; ātmānam—the soul; anuvidya—understanding; vrajanti—attain; etan—these; ca—also; satyam—spiritual; kāman—desires; teṣām—of them; sarveṣu—in all; lokeṣu—

the worlds; *kāma-caraḥ*—who have obtained their desire; *bhavati*—is.

Just as the fruits of work in this lifetime are all ultimately destroyed, in the same way the benefits in the next life are also all ultimately destroyed. One who does not understand the nature of the soul remains unfulfilled and unsatisfied, even though he may obtain all his desires. He does not attain the spiritual world on the death of the body. One who understand the nature of the soul remains becomes satisfied and fulfilled. He obtains all his desires in this world. He attains the spiritual world on the death of the body.

Text 7

*sa yadi pitṛloka-kāmo bhavati saṅkalpād evāsyā pitaraḥ samuttishanti tena
pitṛlokena sampanno mahīyate*

sah—he; *yadi*—if; *pitṛloka*—Pitṛloka; *kāmaḥ*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *pitaraḥ*—the pitas; *samuttishanti*—arise; *tena*—by this; *pitṛlokena*—by Pitṛloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Pitṛloka, simply by that desire alone the Pitṛs appear before him, they take him to Pitṛloka and he becomes happy.

Text 8

*sa yadi mātṛloka-kāmo bhavati saṅkalpād evāsyā mātarah samuttishanti tena
mātṛlokena sampanno mahīyate.*

sah—he; *yadi*—if; *mātṛloka*—Mātṛloka; *kāmaḥ*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *mātarah*—the mātās; *samuttishanti*—arise; *tena*—by this; *mātṛlokena*—by Mātṛloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Mātṛloka, simply by that desire alone the Mātṛs appear before him, they take him to Mātṛloka and he becomes happy.

Text 9

sa yadi bhrātṛloka-kāmo bhavati saṅkalpād evāsyā bhrātarah samuttishanti tena

bhrātṛlokena sampanno mahīyate

sah—he; *yadi*—if; *bhrātṛloka*—Bhrātṛloka; *kāmah*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *bhrātarah*—the bhrātās; *samuttiṣṭhanti*—arise; *tena*—by this; *bhrātṛlokena*—by Bhrātṛloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Bhrātṛloka, simply by that desire alone the Bhrātṛs appear before him, they take him to Bhrātṛloka and he becomes happy.

Text 10

sa yadi svasṛloka-kāmo bhavati saṅkalpād evāsyā svasarāḥ samuttiṣṭhanti tena svasṛlokena sampanno mahīyate.

sah—he; *yadi*—if; *sasṛloka*—Sasṛloka; *kāmah*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *sasaraḥ*—the sasas; *samuttiṣṭhanti*—arise; *tena*—by this; *sasṛlokena*—by Sasṛloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Sasṛloka, simply by that desire alone the Sasṛs appear before him, they take him to Sasṛloka and he becomes happy.

Text 11

sa yadi sakhiloka-kāmo bhavati saṅkalpād evāsyā sakhāyah samuttiṣṭhanti tena sakhilokena sampanno mahīyate.

sah—he; *yadi*—if; *sakhlōka*—Sakhiloka; *kāmah*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *sakhāyah*—sakhis; *samuttiṣṭhanti*—arise; *tena*—by this; *sakhlōkena*—by Sakhiloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Sakhiloka, simply by that desire alone the Sakhis appear before him, they take him to Sakhiloka and he becomes happy.

Text 12

sa yadi gandhamālyaloka-kāmo bhavati saṅkalpād evāsyā gandhamālye

samuttis̄hanti tena gandhamālyalokena sampanno mahīyate.

sah—he; *yadi*—if; *gandhamālyaloka*—Gandhamālyaloka; *kāmah*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *gandhamālye*—the gandhamalyas; *samuttis̄hanti*—arise; *tēna*—by this; *gandhamālyalokena*—by Gandhamālyaloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Gandhamālyaloka, simply by that desire alone the Gandhamālyas appear before him, they take him to Gandhamālyaloka and he becomes happy.

Text 13

sa yady annapānaloka-kāmo bhavati saṅkalpād evāsyānnapāne samuttis̄hanti tena annapānalokena sampanno mahīyate.

sah—he; *yadi*—if; *annapānaloka*—Annapānaloka; *kāmah*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *annapāne*—the annapanas; *samuttis̄hanti*—arise; *tēna*—by this; *annapānalokena*—by Annapānaloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Annapānaloka, simply by that desire alone the Annapānas appear before him, they take him to Annapānaloka and he becomes happy.

Text 14

sa yadi gitavāditraloka-kāmo bhavati saṅkalpād evāsyā gitavāditre samuttis̄hanti tena gitavāditralokena sampanno mahīyate.

sah—he; *yadi*—if; *gitavāditraloka*—Gītavāditraloka; *kāmah*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *gitavaditres*—the gitavaditras; *samuttis̄hanti*—arise; *tēna*—by this; *gitavāditralokena*—by Gītavāditraloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Gītavāditraloka, simply by that desire alone the Gītavāditras appear before him, they take him to Gītavāditraloka and he becomes happy.

Text 15

*sa yadi strīloka-kāmo bhavati saṅkalpād evāsyā striyāḥ samuttiṣṭhanti tena
strīlokena sampanno mahīyate.*

sah—he; *yadi*—if; *strīloka*—Strīloka; *kāmaḥ*—desiring; *bhavati*—becomes; *saṅkalpāt*—by desire; *eva*—certainly; *asya*—of him; *striyāḥ*—the stris; *samuttiṣṭhanti*—arise; *tena*—by this; *strīlokena*—by Strīloka; *sampannah*—attained; *mahīyate*—becomes happy.

If he desires to go to Strīloka, simply by that desire alone the Strīs appear before him, they take him to Strīloka and he becomes happy.

Text 16

*yam̄ Yam̄ antam abhikāmo bhavati Yam kāmayate so 'sya saṅkalpād eva
samuttiṣṭhati tena sampanno mahīyate.*

yam̄ Yam̄—whatever; *antam*—end; *abhikāmaḥ*—desireous; *bhavati*—becomes; *Yam*—what; *kāmayate*—desires; *sah*—he; *saṅkalpāt*—from the desire; *eva*—certainly; *samuttiṣṭhati*—arises; *tena*—by that; *sampannah*—attained; *mahīyate*—becomes happy.

Whatever he desires appears simply by his desiring it. In this way he becomes happy.

Text 17

*te ime satyāḥ kāmā anṛta pidhānāś teṣāṁ satyānāṁ satāṁ anṛtam apidhānāṁ yo yo
hy asyetah praiti na tam iha darśanāya labhate.*

te ime—these; *satyāḥ*—real; *kāmaḥ*—desires; *anṛta*—by the false; *apidhanāḥ*—covered; *teṣāṁ*—of them; *satyānāṁ*—of the real; *satāṁ*—being; *anṛtam*—false; *apidhanām*—covering; *yāḥ yāḥ*—whoever; *hi*—indeed; *asya*—of him; *itāḥ*—from this; *praiti*—after death; *na*—not; *tam*—him; *iha*—here; *darsanāya*—for the sight; *labhate*—attains.

When the real spiritual desires of the soul are covered by false material desires, the soul is not able to meet the Supreme Personality of Godhead after death.

Text 18

atha ye cāsyeha jīvā ye ca pretā yac cānyad icchān na labhate sarvam tad atra
 gatvā vindate 'tra hy asyaite satyah kāma anrtapidhānas tad yathāpi hiranya-nidhim
 nihitam akṣetrajñā upary
 upari sañcaranto na vindeyur evam evemah sarvah prajñā ahar ahar gacchany atra
 etam brahma lokam na vindanty anṛtena hi pratyudhah.

atha—then; ye—those who; ca—also; asya—of that; iha—here; jīvah—
 individual spirit souls; ye—who; ca—and; pretah—those who have died and left
 this world; yat—what; ca—also; anyat—other things; icchan—desiring; na—not;
 labhate—attains; sarvam—everything; tat—that; atra—here; gatvā—having gone;
 vindate—finds; atra—here; hi—indeed; asya—of him; ete—they; satyah—real;
 kāmah—desires; anṛta—by falsehood; apidhanah—covered; tat—that; yathā-api—
 although; hiranya—of gold; nidhim—a treasure; nihitam—placed; akṣetra-jñah—not
 knowing the place; upari—over; upari—and over; sañcarantah—going; na—do not;
 vindeyuh—find; evam—in this way; eva—certainly; imah—these; sarvah—all;
 prajah—persons; ahah—day; ahah—after day; gacchanti—go; atra—here; etam—
 this; brahma lokam—spiritual world; na—not; vindati—find; anṛtena—by
 falsehood; hi—indeed; pratyudhah—obstructed.

Both in this life and the next, they who desire something other than spiritual happiness never attain the fulfillment of their desire. Their real, spiritual desires are covered by material illusion. They are like persons searching for buried treasure. Not knowing the location of the treasure, they walk over it again and again, but never attain it. They are always near the spiritual realm, but material illusion prevents them from entering it.

Text 19

sa eva esa ātmā hr̄di tasyaitad eva niruktam hr̄dy ayam iti tasmād dh̄rdayam ahar
 ahar vā evamvit svargam lokam eti.

saḥ—He; eva—certainly; esaḥ—He; ātmā—the Supreme Person; hr̄di—in the heart; tasya—of Him; etat—this; eva—certainly; niruktam—definition; hr̄dy—
 in the heart; ayam—He; iti—thus; tasmāt—from this; hr̄dayam—Hṛdaya; ahah—day; ahah—
 after day; vai—certainly; evam—in this way; vit—understanding; svargam
 lokam—the spiritual realm; eti—attains.

The Supreme Personality of Godhead resides in the hearts of the living entities, and for this reason He is known as Hṛdayam, which means "The person (ayam) in the heart (hr̄d)". A person constantly aware of the Lord's presence in his heart attains the spiritual world.

Text 20

*atha ya esa samprasādo 'smāc charīrāt samutthāya param jyotir upasampadya
svena rūpenābhiniśpadyata esa ātmāti hovacaitad amṛtam abhayam etad brahmeti
tasya ha vā etasya
brahmaṇo nāma satyam iti.*

atha—then; *yah*—who; *esah*—he; *samprasadah*—the soul; *asmāt*—from this; *sarirat*—body; *samutthaya*—rising; *param jyotiḥ*—the effulgent spiritual realm; *upasampadya*—attaining; *svena*—with his own; *rūpenā*—form; *abhinispadyate*—is manifested; *esah*—eh; *ātmā*—the soul; *iti*—thus; *ha*—indeed; *uvaca*—said; *etat*—this; *amṛtam*—immortal; *abhayam*—fearless; *etat*—this; *brahma*—spirit; *iti*—thus; *tasya*—of him; *ha*—indeed; *vai*—certainly; *etasya*—of him; *brahmaṇah*—the spirit; *nāma*—the name; *satyam*—truth; *iti*—thus.

When such a soul leaves the present material body, he enters the effulgent spiritual world. His original spiritual form is manifested there. He is named "soul". He is immortal and fearless. He is named "satya (the truth)."

Text 21

*tāni ha vā etāni trīṇy akṣarāṇi satīyam iti tad yat sat tad amṛtam atha yad dhi tan
martyam atha yady antenobhe yacchati yad anenobhe yacchati tasmād yam ahar ahar
vā evamvit svargam
lokam eti.*

tāni—these; *ha*—indeed; *vai*—certainly; *etāni*—these; *trīṇy*—three; *akṣarāṇi*—syllables; *sat*—"sat"; *i*—"i"; *yam*—and "yam"; *iti*—thus; *tat*—that; *yat*—which; *sat*—"sat"; *tat*—that; *amṛtam*—the immortal; *atha*—then; *yat*—which; *hi*—"i"; *tat*—that; *martyam*—he who is subject to death; *atha*—then; *yadi*—if; *antena*—by the end; *ubhe*—both; *yacchati*—gives; *yat*—which; *antena*—by the end; *ubhe*—both; *yacchati*—gives; *tasmāt*—from that; *yam*—which; *ahāḥ*—day; *ahāḥ*—after day; *vai*—certainly; *evam*—in this way; *vit*—understanding; *svargam lokam*—the spiritual realm; *eti*—attains.

The word "satyam" contains three syllables: "sat", "i", and "yam". "Sat" refers to the immortal Supreme Personality of Godhead, who is always free from the cycle of repeated birth and death, and "i" refers to the individual spirit soul, who may become subject to the cycle of birth and death. "Yam" refers to the process

that brings the individual spirit soul into contact with the Supreme Person. A person aware of these facts, attains the spiritual world.

Text 22

*atha ya ātmā sa setur vidhṛtir eṣāṁ lokānām asambhedāya naityam setum ahorātre tarato na jarā na mṛtyur na śoko na sukṛtāṁ na duṣkṛtāṁ. sarve papmāno 'to nivartante 'pahata-papma
hy eṣa brahma-lokaṁ tasmād vā etam setum tīrtvāndhaḥ sann anandho bhavati viddhaḥ sann aviddho bhavaty upatāpi sann anupatāpi bhavati tasmād vā etam setum tīrtvāpi naktam ahar
evābhiniṣpadyate sakṛd vibhato hy evaiṣa brahma-lokaḥ.*

atha—then; yaḥ—who; ātmā—the Supreme Personality of Godhead; saḥ—He; setuḥ—the boundary; vidhṛtiḥ—the controller; eṣām—of these; lokānām—worlds; asambheda— for dividing; naityam—the eternal; setum—boundary; ahaḥ—old age; na—not; mṛtyuḥ—death; na—not; sokam—lamentation; na—not; sukrtaṁ—pious deeds; na—not; duṣkṛtam—sins; sarve—all; papmanāḥ—sins; atah—from that; nivartante—turn; apahata—destroyed; papma—sins; hi—indeed; eṣaḥ—this; brahma-lokaḥ—spiritual world; tasmāt—from this; vai—indeed; etam—this; setum—boundary; tīrtvā—crossing; andhaḥ—a blind person; san—being; anandhaḥ—not blind; bhavati—becomes; viddhaḥ—a wounded person; upatapi—one burning in pain; san—being; anupatapi—not burning; bhavati—becomes; tasmāt—from this; vai—certainly; etam—this; setum—boundary; tīrtvā—crossing; api—also; naktam—night; ahaḥ—and day; eva—certainly; abhinispadyate—is manifested; sakṛt—at once; vibhataḥ—manifested; hi—indeed; eva—certainly; eṣaḥ—this; brahma-lokaḥ—spiritual world.

The Supreme Personality of Godhead is the controller of all the worlds. He is the eternal boundary which day, night, old-age, death, lamentation, piety, and impurity do not cross. Sins turn from Him. He is free from sin. A blind man crossing the boundary into His spiritual realm becomes free from blindness. A person wounded by material sufferings becomes free from them, and a person burning in the pain of repeated birth and death also becomes free from suffering by crossing the boundary into His realm. Crossing beyond the days and nights of material time, the spiritual realm of the Supreme Personality of Godhead is eternally manifested.

Text 23

tad ya evaitam brahma-lokaṁ brahmācaryenānuvindanti teṣām evaiṣa brahma-loke teṣām sarveṣu lokeṣu kāmacaro bhavati.

tat—then; yaḥ—which; eva—certainly; etam—this; brahma-lokaṁ—spiritual

world; *brahmacaryena*—by celibacy; *anuvindanti*—they find; *teṣām*—of them; *eva*—certainly; *eṣah*—this; *brahma-lokaḥ*—spiritual world; *teṣām*—of them; *sarveṣu*—in all; *lokeṣu*—realm; *kāma-carah*—fulfilling desire; *bhavati*—is.

By practicing celibacy the spiritualists attain the spiritual world, where all desires are fulfilled.

Text 24

atha yad yajña ity acakṣate brahmacaryam evā tad brahmacaryena hy eva yo jñata tam vindate 'tha yad iṣṭam ity acakṣate brahmacaryam eva tad brahmacaryena hy eveṣṭvātmānam anuvindate.

atha—now; *yat*—what; *yajñah*—sacrifice; *iti*—thus; *acakṣate*—call; *brahmacaryam*—celibacy; *eva*—certainly; *tat*—that; *brahmacaryena*—by celibacy; *hi*—indeed; *eva*—certainly; *yah*—who; *jñata*—the knower; *tam*—Him; *vindate*—finds; *atha*—then; *yat*—what; *istam*—worship; *iti*—thus; *acakṣate*—they call; *brahmacaryam*—celibacy; *eva*—certainly; *tat*—therefore; *brahmacaryena*—with celibacy; *hi*—indeed; *eva*—certainly; *istvā*—worshipping; *ātmānam*—the Supreme Personality of Godhead; *anuvindate*—one finds.

What is called "sacrifice" is actually celibacy, for by the sacrifice of celibacy one understands the Supreme Personality of Godhead. What is called "worship" is actually celibacy, for by worshiping the Supreme Personality of Godhead in celibacy, one personally meets Him.

Text 25

atha yat sat-trayānām ity acakṣate brahmacaryam eva tad brahmacaryena hi eva sata ātmānas trāṇām vindate 'tha yan maunam ity acakṣate brahmacaryam eva tad brahmacaryena hy evātmānam anuvidya manute.

atha—then; *yat*—what; *sat*—of the self; *trayānām*—protection; *iti*—thus; *acakṣate*—they call; *brahmacaryam*—celibacy; *eva*—certainly; *tat*—that; *brahmacaryena*—with celibacy; *hi*—indeed; *eva*—certainly; *sataḥ*—of the eternal; *ātmānah*—soul; *trāṇam*—protection; *vindate*—finds; *atha*—then; *yat*—what; *maunam*—silence; *iti*—thus; *acakṣate*—they call; *brahmacaryam*—celibacy; *eva*—certainly; *tat*—that; *brahmacaryena*—with celibacy; *i*—indeed; *evā*—certainly;

ātmānam—the Supreme Personality of Godhead; *anuvidya*—understanding; *manute*—meditates.

What is called "self-protection" is actually celibacy, for by celibacy one protects the interest of the eternal spirit soul. What is called "silence" is actually celibacy, for by celibacy one directly perceives the Supreme Personality of Godhead and meditates on Him in silence.

Text 26

*atha yad anāśakāyanam ity acakṣate brahmacaryam eva tad eṣa hy ātmā na
naśyati yaṁ brahmacaryenānuvindate 'tha yad aranyāyanam ity acakṣate
brahmacaryam eva tad arhaś ca ha vai ḥyaś carṇavau brahmaṅloke tr̄tiyasyāmitau divi
tadairamadiyam saras tad aśvatthāḥ somasavanas tad aparājītā pur brahmaṇah
prabhu-vimitam hiraṇmayam*

atha—now; *yad*—what; *anāśakāyanam*—deathlessness; *iti*—thus; *acakṣate*—sees; *brahmacaryam*—celibacy; *eva*—indeed; *tad*—that; *eṣa*—that; *hi*—indeed; *ātmā*—the soul; *na*—not; *naśyati*—perishes; *yaṁ*—which; *brahmacaryena*—by celibacy; *anuvindate*—finds; *atha*—now; *yad*—what; *aranyāyanam*—going to the forest; *iti*—thus; *acakṣate*—sees; *brahmacaryam*—celibacy; *eva*—certainly; *tad*—that; *araś*—Ara; *ca*—and; *ha*—indeed; *vai*—indeed; *ḥyaś*Nya; *c*—and; *aarṇavau*—two oceans; *brahmaṅloke*—in Brahmaṅloka; *tr̄tiyasya*—of the third; *amitau*—unmeasured; *divi*—in heaven; *tad*—then; *airamadiyam*—Airamadiya; *saras*—lake; *tad*—then; *aśvatthāḥ*the aśvattha tree; *somasavanas*—Somavasana; *tad*—then; *aparājītā*—Aparājītā; *pur*—city; *brahmaṇah*—of Brahmā; *prabhu-vimitam*—very powerful; *hiraṇmayam*—golden.

What is called "deathlessness" is actually celibacy, for by celibacy one understands the spirit soul, which never dies. What is called "living as a hermit in the forest" (*aranyāyanam*) is actually celibacy, for by celibacy one attains the third realm of Brahman, where are the two oceans Ara and Nya, the Airamadiya Lake, the Somavasana aśvattha tree, the city Aparājītā, and the opulent abode of Brahmā.

Text 27

*tad ya evaitāv aram ca ḥyaś cārṇavau brahmaṅloke brahmacaryenānuvindanti teṣām
evaiṣa brahmaṅlokas teṣām sarveṣu lokeṣu kāmacāro bhavati*

tad—that; *ye*—who; *eva*—indeed; *etau*—theses; *aram*—Ara; *ca*—and; *ḥyaś*—Nya; *ca*—and; *aarṇavau*—two oceans; *brahmaṅloke*—in Brahmaṅloka;

brahmacaryena—by celibacy; *anuvindanti*—find; *teṣām*—of them; *eva*—indeed; *eṣa*—this; *brahmaṇakas*—Brahmaloka; *teṣām*—of them; *sarveṣu*—in al; *kāma*—desires; *cāro*—going; *bhavati*—is.

By practicing celibacy one travels to the Ara and Nya oceans in Brahmaloka. In this Brahmaloka all one's desires are fulfilled.

Text 28

*ya eṣo 'ntar āditye hiraṇmayah puruṣo dṛṣyate hiraṇya-śmaśrur hiraṇya-keṣa
āpranakhāt sarva eva suvarṇah.*

yah—who; *eṣo*—He; *antar*—within; *āditye*—the sun; *hiraṇmayah*—golden; *puruṣo*—person; *dṛṣyate*—is seen; *hiranya*—golden; *śmaśrur*—beard; *hiranya*—golden; *keṣa*—hair; *āpranakhāt*—to His fingernails and toenails; *sarvah*—all; *eva*—indeed; *suvarṇah*—golden.

In the sun-planet a golden person may be seen. His beard is golden. His hair is golden. His entire body, down to His fingernails and toenails, is golden.

Text 29

*tasya yathā kapyāsaṁ puṇḍarīkam evam akṣiṇī tasyoditi nāma sa eṣa sarvebhyah
pāpmabhyā uditā udeti ha vai sarvebhyah pāpmabhyo ya evam veda.*

tasya—of Hi,; *yathā*—as; *kapyāsaṁ*—golden; *puṇḍarīkam*—lotus; *evam*—so; *akṣiṇī*—eyes; *tasya*—of Him; *uditi*—Uditi; *nāma*—name; *sah eṣas*—He; *sarvebhyah*—from all; *pāpmabhyas*—sins; *uditah*—risen; *udeti*—rises; *ha*—indeed; *vai*—indeed; *sarvebhyah*—from all; *pāpmabhyo*—sins; *evam*—in this way; *veda*—know.

His eyes are like golden lotus flowers. Because He has risen (udita) from all sins, His name is Uditi. One who understands Him rises above all sins.

Text 30

*muṇḍake kathitam yat tu
brahma-dhāma hiraṇmayam*

*māyāpuram gataṁ tad dhi
yoga-pīṭham su-nirmalam*

mundake—in the Muṇḍaka Upaniṣad; kathitam—said; yat—what; tu—indeed; brahma—spiritual; dhāma—abode; hiraṇmayam—golden; māyāpuram—Māyāpura; gataṁ—gone; tad—that; hi—certainly; yoga-pīṭham—spiritual place; su-nirmalam—splendid and pure.

The splendid, pure, sacred, golden spiritual world of Māyāpura is also described in the following statement of Muṇḍaka Upaniṣad:

Text 31

*hiranmaye pare kośe
virajam brahma niṣkalam
tac chubhram jyotiṣāṁ jyotis
tad yad ātma-vido viduh*

hiranmaye—golden; pare—spiritual; kośe—realm; virajam—free from matter; brahma—spiritual; niṣkalam—pure; tat—that; chubhram—splendid; jyotiṣāṁ—of splendors; jyotis—the splendor; tad—that; yad—what; ātma—of the self; vido—the knowers; viduh—know.

They who know the self know the splendor of splendors that stays in a pure and splendid golden realm beyond the world of matter.

Text 32

*sa evaitat paramam brahma-dhāma
yatram viśvam nihitam bhāti śubhram
upāsate puruṣam ye hy akāmās
te śukram etad ativartanti dhīrāḥ*

sas—this; eva—indeed; etat—this; paramam—supreme; brahma—spiritual; dhāma—abode; yatra—where; viśvam—the universe; nihitam—placed; bhāti—shines; śubhram—splendid; upāsate—worships; puruṣam—the Supreme Person; ye—who; hi—indeed; akāmās—without desire; te—they; śukram—splendid; etad—this; ativartanti—cross beyond; dhīrāḥ—the wise.

They who, free from material desires, worship the splendid Supreme Person who resides in this spiritual realm, cross over the world of repeated birth and

death.

Text 33

caitanyopaniṣad-vākyam
śṛṅu sādho prayatnataḥ
navadvīpasya māhātmyam
yena sākṣat samīritam

caitanya-upaniṣad—of the Caitanya Upaniṣad; *vākyam*—the statement; *śṛṅu*—please hear; *sādho*—O saintly one; *prayatnataḥ*—with care; *navadvīpasya*—of Navadvīpa; *māhātmyam*—the glory; *yena*—by which; *sākṣat*—directly; *samīritam*—is said.

O saintly reader, please attentively hear the following words of Caitanya Upaniṣad, which directly describe the glories of Navadvīpa.

Text 34

sa tathā bhutvā bhūya enam upasadyāha bhagavan kalau pāpācchanna-prajāḥ katham mucyerann iti. ko vā devatā ko vā mantra brūhi.

sas—he; *tathā*—in that way; *bhutvā*—becoming; *bhūyas*—again; *enam*—him; *upasadya*—approaching; *āha*—said; *bhagavan*—O lord; *kalau*—in Kali-yuga; *katham*—how?; *mucyerann*—may be delivered; *iti*—thus; *ko*—who?; *vā*—or; *devatā*—Deity; *ko*—what?; *vā*—or; *mantra*—mantra. *brūhi*—please tell; *iti*—thus.

He followed these instructions, and after having become pure in his own heart and mind, he again approached his father and asked: O my lord, please tell me how the sinful living entities in Kali-yuga may be delivered. Who should be the object of their worship? What mantra should they chant? Please tell me.

Text 35

sa hovāca rahasyam te vadisyāmi. jāhnavī-tīre navadvīpe golokākhye dhāmni govindo dvi-bhujo gaurah. sarvātmā mahā-yogī tri-guṇatītaḥ sattva-rūpo bhaktim loke kāsyatīti. tad ete ślokā bhavanti.

sas—he; *ha*—indeed; *uvāca*—said; *rahasyam*—a secret; *te*—to you; *vadisyāmi*—I will tell;

jāhnavī—of the Yamunā; *tīre*—on the shore; *navadvīpe dhāmni*—in the abode of Navadvīpa; *govindo*—Kṛṣṇa; *dvi-bhujo*—with two arms; *gaurah*—Gaura; *sarva-ātmā*—the Supersoul; *māhā-yogī*—in the form of a great devotee; *tri-guṇa*—the three modes of material nature; *ātītah*—beyond; *sattva*—spiritual; *rūpo*—form; *bhaktim*—devotional service; *loke*—in the world; *kaśyati*—manifests; *iti*—thus; *tad*—then; *ete*—these; *ślokāḥ*—verses; *bhavanti*—are.

Lord Brahmā replied: Listen carefully, for I will give you a confidential description of what will happen in the Kali-yuga. The Supreme Personality of Godhead, Govinda, the supreme enjoyer, whose form is transcendental, who is beyond the touch of the three modes of material nature, and who is the all-pervading Supersoul residing in the hearts of all living entities, will appear again in the Kali age. Appearing as the greatest devotee, the Supreme Personality of Godhead will assume a two-armed form of golden complexion in his abode of Goloka Vṛndāvana manifested on the bank of the Ganges in Navadvīpa. He will disseminate pure devotional service in the world. This incarnation of the Lord is described in the following verses.

Chapter Two

Introduction

*ananta-samhitāyāṁ yad
īśena varṇitāṁ purā
tad ādau saṅgrahīṣyāmi
vidvac-citta-sukhāvaham*

ananta-samhitāyāṁ—in the Ananta-samhitā; *yad*—what; *īśena*—by Lord Śiva; *varṇitāṁ*—described; *purā*—before; *tad*—that; *ādau*—in the beginning; *saṅgrahīṣyāmi*—I will quote; *vidvat*—of the wise; *citta*—to the hearts; *sukha*—happiness; *avaham*—bringing.

To begin I will quote the words spoken by Lord Śiva in the Ananta-samhitā. These words will bring happiness to the hearts of the learned readers.

Text 1

śrī-pārvaty uvāca

*ko vā sa kṛṣṇa-caitanyo
kim vā tac-caritam śubham
ananta-saṁhitā kā vā
katham kena prakāśitā*

śrī-pārvatī—Śrī Pārvatī; *uvāca*—said; *ko*—who?; *vā*—or; *sas*—He; *kṛṣṇa-caitanyo*—Kṛṣṇa Caitanya; *kim*—what?; *vā*—or; *tat-caritam*—His activities; *śubham*—auspicious; *ananta-saṁhitā*—in the Ananta-saṁhitā; *kā*—what?; *vā*—or; *katham*—how?; *kena*—by whom?; *prakāśitā*—manifested.

Śrīmatī Pārvatī said: Who is Kṛṣṇa Caitanya? What are His auspicious activities? What is the scripture Ananta-saṁhitā? By whom and under what circumstances was it spoken?

Text 2

*viṣṇor vividha-nāmāni
śrutāni tava vaktrataḥ
gaurāṅga-kṛṣṇa-caitanyau
na kadāpi prakāśitau*

viṣṇor—of Lord Viṣṇu; *vividha*—various; *nāmāni*—names; *śrutāni*—heard; *tava*—from your; *vaktrataḥ*—mouth; *gaurāṅga*—Gaurāṅga; *kṛṣṇa-caitanyau*—and Kṛṣṇa Caitanya; *na kadāpi*—never; *prakāśitau*—manifested.

I have heard from your mouth many names of Lord Viṣṇu, but I have never heard the names Gaurāṅga and Kṛṣṇa Caitanya.

Text 3

*dadhārordhva-mukhe kasmān
nāmedam sarva-maṅgalam
saṁhitām ca śubhādhārām
prāṇa-nātha vadasva tat*

dadhāra—held; *ūrdhva*—open; *mukhe*—in the mouth; *kasmāt*—why?; *nāma*—name; *idam*—this; *sarva*—all; *maṅgalam*—auspicious; *saṁhitām*—Ananta-saṁhitā; *ca*—and; *śubha*—of auspiciousness; *ādhārām*—reservoir; *prāṇa*—of my life; *nātha*—O lord; *vadasva*—please tell; *tat*—that.

Why is this so? O lord of my life, with clear words please speak both this all-auspicious name and the Ananta-saṁhitā, which is a great ocean of auspiciousness.

Text 4

śrī-mahādeva uvāca

*aho 'ti-bhāgyam tava śaila-putri
rādhā-samāṁ tvam hi jagāda viśnuḥ
śrī-kṛṣṇa-caitanya-kathāsu kānte
yogyāsi kṛṣṇārpita-deha-buddhiḥ*

śrī-mahādevaḥ—Lord Śiva; *uvāca*—said; *ahāḥ*—O; *ati-bhāgyam*—great good fortune; *tava*—of you; *śaila-putri*—O daughter of the mountains; *rādhā*—to Rādhā; *samāṁ*—equal; *tvam*—you; *hi*—indeed; *jagāda*—said; *viśnuḥ*—Lord Viśṇu; *śrī-kṛṣṇa-caitanya*—of Lord Kṛṣṇa Caitanya; *kathāsu*—in the topics; *kānte*—O beloved; *yogyā*—qualified; *asi*—you are; *kṛṣṇa*—to Lord Kṛṣṇa; *arpita*—offered; *deha*—body; *buddhiḥ*—and intelligence.

O daughter of the mountains, you are very fortunate. Lord Viśṇu Himself has said that you are equal to Śrī Rādhā. O beloved, because you have surrendered your body and intelligence to Lord Kṛṣṇa you are qualified to hear about Lord Kṛṣṇa Caitanya.

Text 5

*yasyāsti bhaktir vraja-rāja-putre
śrī-rādhikāyāṁ ca hareḥ samāyām
tasyāsti caitanya-kathādhikāro
harer abhaktasya na vai kadācit*

yasya—of whom; *asti*—is; *bhaktih*—devotion; *vraja-rāja-putre*—to the son of the king of Vraja; *śrī-rādhikāyām*—to Śrī Rādhā; *ca*—and; *hareḥ*—to Lord Hari; *samāyām*—equal; *tasya*—of him; *asti*—is; *caitanya*—about Lord Caitanya; *kathā*—topics; *adhikārah*—qualified; *hareḥ*—to Lord Hari; *abhaktasya*—of one not devoted; *na*—not; *vai*—indeed; *kadācit*—ever.

A person who is devoted to Lord Kṛṣṇa, the prince of Vraja, and to Śrī Rādhā, who is equal to Lord Hari, is qualified to hear about Lord Kṛṣṇa Caitanya. A person not devoted to Lord Kṛṣṇa is never qualified.

Text 6

*ya ādi-devo 'khila-loka-nātho
 yasmād idam sarvam abhūt parātmā
 layam punar yāsyati yatra cānte
 tam kṛṣṇa-caitanyam avehi kānte*

yah—who; ādi-devah—the Supreme Personality of Godhead; akhila—of all; loka—worlds; nāthah—the master; yasmāt—from whom; idam—this; sarvam—everything; abhūt—has come; parātmā—the Supersoul; layam—to dissolution; punah—again; yāsyati—will go; yatra—where; ca—and; ante—at the end; tam—Him; kṛṣṇa-caitanyam—Lord Kṛṣṇa Caitanya; avehi—please know; kānte—O beloved.

O beloved, know that Lord Kṛṣṇa Caitanya is the Supreme Personality of Godhead, the master of all the worlds, the Supersoul, the source from which everything has come and into which it will again enter at the end.

Text 7

*brahmeti yam vedā-vido vadanti
 vidvāṁsam ādyam khalu kecid āhuḥ
 iśam tathānye jagad-eka-nātham
 paśyanti kecit puruṣottamam ca*

brahma—Brahman; iti—thus; yam—whom; vedā-vidah—the knowers of the Vedas; vadanti—declare; vidvāṁsam ādyam—omniscient; khalu—indeed; kecit—some; āhuḥ—say; iśam—the Supreme Lord; tathā—in that way; anye—others; jagat—of the universes; eka—the sole; nātham—Lord; paśyanti—see; kecit—see; puruṣa—person; uttamam—person; ca—and.

They who know the Vedas say He is the Supreme Brahman. Others say He is the first among the wise. Others say He is the master of the universes. Others say He is the Supreme Person.

Text 8

*kecit karma-phalam prāhuḥ
 kecit āhuḥ pitāmaham
 kecid yajñeśvaram prāhuḥ
 sarvajñam apare jaguḥ*

kecit—some; karma—of karma; phalam—the fruit; prāhuh—say; kecit—some; āhuh—say; pitāmaham—the grandfather; kecit—some; yajñeśvaram—Lord Yajñeśvara; prāhuh—say; sarvajñam—omniscient; apare—others; jaguh—say.

Some say He gives of the fruits of karma. Some say He is the grandsire of everything. Some say He is the master of all sacrifices. Others say He is omniscient.

Text 9

*ya eva bhagavān kṛṣṇo
rādhikā-prāṇa-vallabhah
srṣṭyādau sa jagannātho
gaura āśīn maheśvari*

yah—who; eva—indeed; bhagavān—the Supreme Personality of Godhead; kṛṣṇah—Kṛṣṇa; rādhikā—of Rādhā; prāṇa—life; vallabhah—beloved; srṣti—of the creation; ādau—in the beginning; sah—He; jagannāthah—the master of the universes; gaurah—fair; āśit—has become; mahā-īśvari—O goddess.

He is Bhagavān Kṛṣṇa, whom Rādhikā considers more dear than life. O goddess, in the beginning of creation He, the master of the worlds, manifested a fair complexion.

Text 10

*kevalam śuddha-caitanyam
tad evāśid varānane
tasmat tam kṛṣṇa-caitanyam
pravadanti maniṣinah*

kevalam—exclusively; śuddha—pure; caitanyam—consciousness; tadā—then; eva—indeed; āśit—was; varā-anane—O girl with the beautiful face; tasmat—therefore; tam—Him; kṛṣṇa-caitanyam—Kṛṣṇa Caitanya; pravadanti—call; maniṣinah—the wise.

O girl with the beautiful face, because at that time He manifested a form made only of supremely pure consciousness (caitanya), the wise call Him Kṛṣṇa Caitanya.

Text 11

ādhārasya kṛṣih śabdo
naś ca viśvasya vācakah
viśvādhāram tu yad brahma
tad vai kṛṣṇam vidur budhāḥ

ādhārasya—the support; *kṛṣih*—Kṛṣṇa; *śabdaḥ*—the word; *naḥ*—na; *ca*—and; *viśvasya*—of the universe; *vācakah*—the word; *viśva*—of the universe; *ādhāram*—the support; *tu*—indeed; *yat*—which; *brahma*—Brahman; *tat*—that; *vai*—indeed; *kṛṣṇam*—Kṛṣṇa; *viduh*—know; *budhāḥ*—the wise.

The word *kṛṣ* means "support" and the word *na* means "the universe". The wise know that the name Kṛṣṇa means "the Supreme Brahman, the support on which the universe rests."

Text 12

vistarān me nigaditah
śruto yah kṛṣṇa iśvarah
viśvādau gaura-kāntitvāt
gaurāṅgam vaiṣṇavāḥ viduh

vistarāt—elaborately; *me*—by me; *nigaditah*—explained; *śrutah*—heard; *yah*—who; *kṛṣṇah*—Kṛṣṇa; *iśvarah*—the Supreme Lord; *viśva*—of the universe; *ādau*—in the beginning; *gaura*—fair; *kāntitvāt*—because of splendor; *gaurāṅgam*—Gaurāṅga; *vaiṣṇavāḥ*—the devotees; *viduh*—know.

I have heard in great detail how, because in the beginning of the universe Lord Kṛṣṇa manifested a fair (gaura) complexion, the Vaiṣṇavas now know Him as Gaurāṅga.

Text 13

na tadā prakṛtir devī
rajaḥ-sattva-tamo-mayī
yayā visṛjyate viśvam
uta kim mahad-ādayaḥ

na—not; *tadā*—then; *prakṛtiḥ*—material nature; *devī*—goddess; *rajaḥ*—passion; *sattva*—goodness; *tamah*—and ignorance; *mayī*—consisting; *yayā*—by whom; *visṛjyate*—is created; *viśvam*—the universe; *uta kim*—how much more?; *mahat*—the mahat-tattva; *ādayah*—beginning with.

At that time the goddess of material nature, who is made of goodness, passion and ignorance, and who creates the material universe, was not manifest, what to speak of the mahat-tattva and material elements.

Text 14

*parātmane namas tasmai
sarva-kāraṇa-hetave
ādi-devāya gaurāya
sat-cid-ānanda-rūpiṇe*

parātmane—to the Supersoul; *namah*—obeisances; *tasmai*—to Him; *sarva*—of all; *kāraṇa*—causes; *hetave*—the cause; *ādi-devāya*—the Supreme Personality of Godhead; *gaurāya*—to Lord Gaura; *sat*—eternity; *cit*—knowledge; *ānanda*—and bliss; *rūpiṇe*—whose form.

Obeisances to Lord Gaura, whose form is eternal and full of knowledge and bliss, who is the Supersoul, the cause of all causes, the Supreme Personality of Godhead.

Text 15

*ekadā bhagavān devi
nāga-rājo mahā-manāḥ
śvetadvīpam yayau yatra
viṣṇur aste tri-loka-pāḥ*

ekadā—one day; *bhagavān*—the Lord; *devi*—O goddess; *nāga*—of snakes; *rājāḥ*—the king; *mahā-manāḥ*—noble-hearted; *śvetadvīpam*—to Śvetadvīpa; *yayau*—went; *yatra*—where; *viṣṇuh*—Lord Viṣṇu; *aste*—stays; *tri-loka*—of the three worlds; *pāḥ*—the protector.

O goddess, one day noble-hearted Lord Ananta, the king of serpents, went to Śvetadvīpa, where Lord Viṣṇu, the protector of the three worlds, stays.

Text 16

*taṁ pranamya mahā-bāhum
sahasra-vadano vibhum
stutvā puruṣa-sūktena
vyaprcchad vihitāñjalih*

taṁ—Him; *pranamya*—bowing down; *mahā-bāhum*—mighty-armed; *sahasra-vadanah*—with a thousand faces; *vibhum*—the all-powerful Lord; *stutvā*—offering prayers; *puruṣa-sūktena*—with the *puruṣa-sūkta* prayers; *vyaprcchat*—asked; *vihatāñjalih*—with folded hands.

Bowing down before the all-powerful mighty-armed Lord, and glorifying Him with the *puruṣa-sūkta* prayers, with folded hands thousand-headed Ananta asked the following question.

Text 17

*śrī-nāgarāja uvāca
nārāyaṇa dayā-sindho
sarvajña bhakta-vatsala
anugraheṇa te nātha
bibhārmi pṛthivīm imām*

śrī-nāgarājah—Ananta; *uvāca*—said; *nārāyaṇa*—O Nārāyaṇa; *dayā-sindhah*—O ocean of mercy; *sarvajña*—O omniscient one; *bhakta*—of the devotees; *vatsala*—affectionate; *anugraheṇa*—with mercy; *te*—of You; *nātha*—O Lord; *bibhārmi*—I hold up; *pṛthivīm*—world; *imām*—this.

The king of the serpents said: O Lord Nārāyaṇa, O ocean of mercy, O omniscient one, O Lord who loves Your devotees, it is by Your mercy only that I hold up this world.

Text 18

*kṛpayā tava deveśa
dṛṣṭam sarvam carācaram
rādhā-mādhavayor līlām*

draṣṭum icchāmi sāmpratam

kṛpayā—by the mercy; *tava*—of You; *deva-īśa*—O master of the demigods; *drṣṭam*—seen; *sarvam*—all; *cara*—moving; *acaram*—and unmoving; *rādhā-mādhavayoh*—of Śrī Śrī Rādhā-Kṛṣṇa; *līlām*—the pastimes; *draṣṭum*—to see; *icchāmi*—I desire; *sāmpratam*—now.

O master of the demigods, by Your mercy all that moves and all that stands still may be seen. I now desire to see the pastimes of Śrī Śrī Rādhā-Mādhava.

Text 19

*prasādāc caraṇābjasya
kṣīroda-tanayā-pate
sarvatrāgām aham deva
ramyam vṛndāvanam vinā*

prasādāt—by the mercy; *caraṇa*—feet; *abjasya*—of the lotus; *kṣīroda-tanayā*—of the goddess of fortune, who was born from the milk-ocean; *pate*—O husband; *sarvatra*—everywhere; *āgām*—I have gone; *aham*—I; *deva*—O Lord; *ramyam*—beautiful; *vṛndāvanam*—Vṛndāvana; *vinā*—except.

O Lord, O husband of the goddess of fortune, by the mercy of Your lotus feet I have gone to all places, except for beautiful Vṛndāvana.

Text 20

*tad aham gantum icchāmi
dhāma-śreṣṭham mahā-vanam
kathām gantum hi śaknomi
kṛpayā tad vadasva me*

tat—therefore; *aham*—I; *gantum*—to go; *icchāmi*—desire; *dhāma*—of transcendental abode; *śreṣṭham*—the best; *mahā*—great; *vanam*—forest; *katham*—how; *gantum*—to go; *hi*—indeed; *śaknomi*—I am able; *kṛpayā*—by Your mercy; *tat*—that; *vadasva*—please tell; *me*—me.

I desire to go to this great forest, the best of all spiritual abodes. By Your mercy please tell me how I may go there.

Text 21

śrī-mahādeva uvāca

nāgarāja-vacah śrutvā
śvetadvīpa-patir hariḥ
prahasya kiñcit madhuram
uvāca madhusūdanah

śrī-mahādevah—Lord Śiva; uvāca—said; nāgarāja—of Ananta; vacah—the words;
śrutvā—having heard; śvetadvīpa—of Śvetadvīpa; patih—the Lord; hariḥ—Hari;
prahasya—smiling; kiñcit—a little; madhuram—sweetly; uvāca—said;
madhusūdanah—the killer of Madhu.

Lord Śiva said: When he heard Ananta's words, Lord Hari, the master of Śvetadvīpa and the killer of the Madhu demon, mildly smiled and sweetly said:

Text 22

śrī-bhagavān uvāca

nāgarāja mahā-buddhe
kathāṁ te matir īdṛśī
śuna-śepah samāśrītya
bhavābdhim tartum icchasi

śrī-bhagavān uvāca nāgarāja mahā-buddhe kathāṁ te matir īdṛśī śuna-śepah
samāśrītya bhavābdhim tartum icchasi

The Supreme Personality of Godhead said: O intelligent king of the serpents, how did You get this idea? You wish to swim the ocean of birth and death by holding on to the tail of a dog.

Text 23

kim vā tvayā kṛtam puṇyam
tapo va dharaṇī-dhara
śrī-rādhā-kṛṣṇayor dhāma
gantum icchasi sundaram

kim—whether?; *vā*—or; *tvayā*—by You; *kṛtam*—done; *puṇyam*—piety; *tapah*—austerity; *vā*—or; *dharanī-dhara*—O holder of the worlds; *śrī-rādhā*—of Śrī Rādhā; *kṛṣṇayoh*—and Śrī Kṛṣṇa; *dhāma*—to the abode; *gantum*—to go; *icchasi*—You desire; *sundaram*—beautiful.

O holder of the worlds, have you performed austerities or pious deeds that You now wish to go to Śrī Śrī Rādhā-Kṛṣṇa's beautiful abode?

Text 24

*gantum samartha no yatra
brahmā loka-pitāmahāḥ
aham ca pālako viṣṇur
na ca devo maheśvaraḥ*

gantum—to go; *samarthah*—able; *na*—not; *u*—indeed; *yatra*—where?; *brahmā*—Brahmā; *loka*—of the worlds; *pitāmahah*—the grandfather; *aham*—I; *ca*—and; *pālakah*—the protector; *viṣṇuh*—Viṣṇu; *na*—not; *ca*—and; *devah*—Lord; *maheśvaraḥ*—Śiva.

Neither Brahmā, the grandfather of the worlds, nor I, the protector Viṣṇu, nor Lord Śiva, can go there.

Text 25

*na ca yātum samartha 'bhūd
garbhodaka-patir vibhuḥ
na samartha maha-viṣṇuh
kāraṇābdhi-patiḥ svayam*

na—not; *ca*—and; *yātum*—to go; *samarthah*—able; *abhuṭ*—was; *garbhodaka-patiḥ*—the master of the Garbhodaka ocean; *vibhuḥ*—all-powerful; *na*—not; *samarthah*—able; *maha-viṣṇuh*—Mahā-Viṣṇu; *kāraṇābdhi-patiḥ*—the master of the Kāraṇa ocean; *svayam*—personally.

The powerful Lord of the Garbhodaka Ocean was not able to go there, and neither was Lord Mahā-Viṣṇu, the Lord of the Kāraṇa Ocean able to go there.

Text 26

*na yatra vasate māyā
sarva-loka-vimohinī
tad eva cin-mayam dhāma
kṛṣṇasya rādhikā-pateḥ*

na—not; *yatra*—where; *vasate*—resides; *māyā*—the illusory potency; *sarva*—all; *loka*—worlds; *vimohini*—bewildering; *tat*—that; *eva*—indeed; *cin-mayam*—spiritual; *dhāma*—abode; *kṛṣṇasya*—of Lord Kṛṣṇa; *rādhikā*—of s Rādhā; *pateḥ*—the master.

The illusory potency Māyā cannot stay there. It is the spiritual abode of Kṛṣṇa, the Lord of Rādhā.

Text 27

*cin-mayāḥ padapā yatra
patram puśpam phalādikam
sāraṅgāḥ kuhukaṇṭhādyā
mrgādyāḥ paśavas tathā*

cin-mayāḥ—spiritual; *padapāḥ*—the trees; *yatra*—where; *patram*—leaves; *puśpam*—flowers; *phala*—fruits; *ādikam*—beginning with; *sāraṅgāḥ*—deer; *kuhukaṇṭha*—with cuckoos; *ādyāḥ*—beginning; *mṛga*—with deer; *ādyāḥ*—beginning; *paśavāḥ*—animals; *tathā*—in that way.

There the trees, leaves, flowers, fruits, cuckoos and other birds, and deer and other animals are all spiritual.

Text 28

*tatraiva cin-mayā bhūmih
saritah parvatā hradāḥ
na ca prakṛti-jam tatra
sarva-vastv eva cin-mayam*

tatra—there; *eva*—indeed; *cin-mayā*—spiritual; *bhūmih*—the ground; *saritah*—streams; *parvatāḥ*—hills; *hradāḥ*—lakes; *na*—not; *ca*—and; *prakṛti-jam*—birn from the material energy; *tatra*—there; *sarva-vastu*—everything; *eva*—indeed; *cin-mayam*—spiritual.

There the ground, rivers, hills, and lakes are all spiritual. They are not born from matter. There everything is spiritual.

Text 29

*tad eva sarva-lokānām
varam dhama jaguḥ surāḥ
golokam yatra reme sa
krṣṇah śrī-rādhayā saha*

tat—that; *eva*—indeed; *sarva-lokānām*—of all worlds; *varam*—the best; *dhama*—abode; *jaguḥ*—sing; *surāḥ*—the demigods; *goloka*—Goloka; *yatra*—where; *reme*—enjoys; *sah*—He; *krṣṇah*—Kṛṣṇa; *śrī-rādhayā*—Śrī Rādhā; *saha*—with.

The demigods proclaim this place, Goloka, where Lord Kṛṣṇa enjoys with Śrī Rādhā, the best of all worlds.

Text 30

*yasya darśanam icchanti
brahmādyāḥ sūrayaḥ sadā
tasya priyatamam dhāma
vṛndāranyam mahat-padam*

yasya—of which; *darśanam*—the sight; *icchanti*—desire; *brahma*—with brahmā; *adyāḥ*—headed; *sūrayaḥ*—the demigods; *sadā*—always; *tasya*—of that; *priyatamam*—most dear; *dhāma*—abode; *vṛndāranyam*—Vṛndāvana; *mahat-padam*—the supreme abode.

This place, Vṛndāvana, which Brahmā and the demigods always yearn to see, is the Lord's favorite transcendental abode.

Text 31

*yasyaika-deśāj jāyante
sthānāni nāga-sattama
vaikuṇṭhādyāni sarvāṇi*

loka-priya-karāṇi ca

yasya—of which; *eka-deśāt*—from one place; *jāyante*—are born; *sthānāni*—places; *nāga-sattama*—O best of serpents; *vaikuṇṭha*—with Vaikuṇṭha; *ādyāni*—beginning; *sarvāṇi*—all; *loka-priya-karāṇi*—dear to the worlds; *ca*—and;

O best of serpents, from this place were born Vaikuṇṭhaloka and all other beautiful places.

Text 32

*katham tasmin pare dhāmni
tava tāta sprhā bhavet
svapnenāpi na paśyanti
yad dhāma munayah param*

katham—how?; *tasmin*—in this; *pare*—supreme; *dhāmni*—abode; *tava*—of You; *tāta*—O dear one; *spṛhā*—the desire; *bhavet*—was; *svapnena*—in dream; *api*—even; *na*—not; *paśyanti*—see; *yat*—which; *dhāma*—abode; *munayah*—the sages; *param*—supreme.

O dear one, how is it that You desire this supreme abode the great sages cannot see even in their dreams.

Text 33

*yayoh pādābja-rajasāṁ
purā kāmanayā vibhuḥ
padmajah puṣkara-kṣetre
tapo 'karṣīc chatam samāḥ*

yayoh—of whom; *pāda-abja*—of the lotus feet; *rajasām*—of the pollen; *purā*—foremerly; *kāmanayā*—with desire; *vibhuḥ*—the Lord; *padmajah*—Brahmā; *puṣkara-kṣetre*—in Puṣkara-kṣetra; *tapah*—austerities; *akarṣit*—performed; *chatam*—for a hundred; *samāḥ*—years.

Desiring to attain the dust of Śrī Śrī Rādhā-Kṛṣṇa's lotus feet, Lord Brahmā performed austerities at Puṣkara-kṣetra for a hundred years.

Text 34

sāra-bhūtām mahā-līlām
śrī-rādhā-kṛṣṇayos tayoḥ
draṣṭum na yogyaḥ kasmāt tvam
draṣṭum icchasi cālpa-dhīḥ

sāra-bhūtām—the best; *mahā-līlām*—great pastimes; *śrī-rādhā-kṛṣṇayoh*—of Śrī Śrī Rādhā-Kṛṣṇa; *tayoḥ*—of Them; *draṣṭum*—to see; *na*—not; *yogyaḥ*—qualified; *kasmāt*—why?; *tvam*—You; *draṣṭum*—to see; *icchasi*—wish; *ca*—and; *alpa*—small; *dhīḥ*—intelligence.

You are not qualified to see Śrī Śrī Rādhā-Kṛṣṇa's sublime transcendental pastimes. How have You become so unintelligent that You wish to see them?

Text 35

tathāpi sādhu-varyam tvam
manye nāgādhipa hy aham
śrī-rādhā-kṛṣṇa-līlāyām
īdṛśī te rucir bhavet

tathāpi—still; *sādhuḥ*—saintly; *varyam*—best; *tvam*—You; *manye*—I consider; *nāgādhipa*—O king of the serpents; *hi*—indeed; *aham*—I; *śrī-rādhā-kṛṣṇa-līlāyām*—Śrī Śrī Rādhā-Kṛṣṇa's pastimes; *īdṛśī*—in this way; *te*—of You; *ruciḥ*—attraction; *bhavet*—may be.

O king of serpents, I think You are the best of saintly devotees. That is why You are attracted to Śrī Śrī Rādhā-Kṛṣṇa's transcendental pastimes.

Text 36

koṭi-kalpārjitaḥ puṇyair
vaiṣṇavaḥ syān mahā-mate
tataḥ syād rādhikā-kṛṣṇa-
līlāsu rucir uttamā

koṭi—in millions; *kalpa*—of kalpas; *arjitaḥ*—earned; *punyaḥ*—with piety; *vaiṣṇavaḥ*—a pure devotee; *syāt*—may become; *mahā-mate*—O great-hearted one; *tataḥ*—then; *syāt*—may be; *rādhikā-kṛṣṇa-līlāsu*—for Śrī Śrī Rādhā-Kṛṣṇa's pastimes; *ruciḥ*—attraction; *uttamā*—supreme.

O great-hearted one, after accumulation pious deeds for millions of kalpas one may become a pure devotee. Only then will one be attracted to Śrī Śrī Rādhā-Kṛṣṇa's transcendental pastimes.

Text 37

*syād yasya rādhikā-kṛṣṇa-
līlāyāṁ paramā matih
jīvan-muktaḥ sa vijñeyah
pūjyah syād daivatair api*

syāt—may be; *yasya*—of whom; *rādhikā-kṛṣṇa-līlāyām*—for Śrī Śrī Rādhā-Kṛṣṇa's pastimes; *paramā*—supreme; *matih*—thought; *jīvat*—although living in the material world; *muktaḥ*—liberated; *sah*—he; *vijñeyah*—is known; *pūjyah*—worshipable; *syāt*—is; *daivataih*—by the demigods; *api*—even.

A person who fixes his pure heart on Śrī Śrī Rādhā-Kṛṣṇa's pastimes is liberated even as he continues to live in this world. Even the demigods worship him.

Text 38

*vinā śrī-gopikā-saṅgam
kalpa-koṭi-śatam param
śravaṇāt kīrtanād viṣṇor
na rādhā-kṛṣṇam āpnuyāt*

vinā—without; *śrī-gopikā*—of the gopīs; *saṅgam*—the association; *kalpa*—of kalpas; *koṭi*—millions; *śatam*—hundreds of; *param*—supreme; *śravaṇāt*—from hearing; *kīrtanāt*—from glorifying; *viṣṇoh*—of Lord Viṣṇu; *na*—not; *rādhā-kṛṣṇam*—Śrī Śrī Rādhā-Kṛṣṇa; *āpnuyāt*—one may attain.

Without the association of the gopīs, even by hearing and chanting Lord Viṣṇu's glories for hundreds of millions of kalpas, one will not attain s Śrī Rādhā-Kṛṣṇa.

Text 39

gopī-saṅgam na cāpnoti
 śrī-gaura-caraṇād ṛte
tasmāt tvam sarva-bhāvena
 śrī-gauram bhaja sarvadā

gopī—of the gopīs; *saṅgam*—the association; *na*—not; *ca*—and; *āpnoti*—attains; *śrī-gaura*—of Lord gaura; *caraṇād*—the feet; *ṛte*—without; *tasmāt*—therefore; *tvam*—You; *sarva-bhāvena*—in all respects; *śrī-gauram*—Lord gaura; *bhaja*—worship; *sarvadā*—always.

Without the feet of Lord Gaura one cannot attain the gopīs' association. Therefore, with all Your heart You should always worship Lord Gaura.

Text 40

gaurāṅga-caraṇāmbhoja-
makaranda-madhuvratāḥ
sādhanena vinā rādhāṁ
kṛṣṇam prāpsyanti niścitam

gaurāṅga—of Lord Gaurāṅga; *caraṇa*—feet; *ambhoja*—lotus; *makaranda*—at the honey; *madhuvratāḥ*—bumblebees; *sādhanena*—the rules of Vedic rituals; *vinā*—without; *rādhāṁ kṛṣṇam*—Śrī Śrī Rādhā-Kṛṣṇa; *prāpsyanti*—will attain; *niścitam*—certainly.

They who become bumblebees tasting the honey of Lord Gaurāṅga's lotus feet certainly attain Śrī Śrī Rādhā-Kṛṣṇa without following any Vedic rituals.

Text 41

yāhi tūrṇam navadvīpam
bhaja gauram kṛpā-nidhim
yadi vṛndāvane ramye
śrī-rādhā-kṛṣṇa-sannidhau
dāsatvam durlabham loke
bhakti-sāram yam icchasi

yāhi—go; *tūrṇam*—at once; *navadvīpam*—to Navadvīpa; *bhaja*—worship; *gauram*—Lord Gaura; *kṛpā-nidhim*—who is an ocean of mercy; *yadi*—if; *vṛndāvane*—in Vṛndāvana; *ramye*—beautiful; *śrī-rādhā-kṛṣṇa*—Śrī Śrī Rādhā-Kṛṣṇa; *sannidhau*—near; *dāsatvam*—the state of being a servant; *durlabham*—rare; *loke*—in this world; *bhakti*—of devotional service; *sāram*—best; *yam*—which; *icchasi*—

You desire.

If You desire the best of all kinds of devotional service: direct service to Śrī Śrī Rādhā-Kṛṣṇa in beautiful Vṛndāvana, then go at once to Navadvīpa and worship Lord Gaura, who is an ocean of mercy.

Text 42

*rādhikā-vallabhaḥ kṛṣṇo
bhaktānām priya-kāmyayā
śrīmad-gaurāṅga-rūpeṇa
navadvīpe virājate*

rādhikā—Śrī Rādhā's; *vallabhaḥ*—beloved; *kṛṣṇaḥ*—Kṛṣṇa; *bhaktānām*—of the devotees; *priya-kāmyayā*—with a desire to please; *śrīmad-gaurāṅga-rūpeṇa*—in the form of Śrī Gaurāṅga; *navadvīpe*—in Navadvīpa; *virājate*—is splendidly manifested.

Desiring to please His devotees, Rādhā's beloved Kṛṣṇa is splendidly manifest in Navadvīpa as Lord Gaurāṅga.

Text 43

*gopī-bhāva-pradānārtham
bhagavān nanda-nandanah
bhakta-veśa-dharah śānto
dvi-bhujo gaura-vigrahaḥ*

gopī—of the gopis; *bhāva*—the love; *pradāna*—of giving; *artham*—for the purpose; *bhagavān*—the Supreme Personality of Godhead; *nanda-nandanah*—the son of Nanda; *bhakta*—of a devotee; *veśa*—the appearance; *dharah*—manifesting; *śāntah*—peaceful; *dvi-bhujah*—with two arms; *gaura*—fair; *vigrahaḥ*—form.

In order to give to others the love the gopis' felt, the Supreme Personality of Godhead, the son of Mahārāja Nanda, has appeared as a peaceful devotee, manifesting a fair-complexioned, two-handed form.

Text 44

*ājānu-lambita-hujaś
cāru-dṛk rucirānanaḥ
kr̥ṣneti maṅgalam nāma
gāyan uccair nijasya ca*

ājānu—to His knees; *lambita*—reaching; *hujah*—arms; *cāru*—charming; *dṛk*—eyes;
rucira—handsome; *ānanah*—face; *kr̥ṣṇa*—Kr̥ṣṇa; *iti*—thus; *maṅgalam*—auspicious;
nāma—name; *gāyan*—singing; *uccaiḥ*—loudly; *nijasya*—His own; *ca*—and.

His long arms reach to His knees. His eyes are charming. His face is handsome. Chanting "Kr̥ṣṇa!", He sings His own auspicious name in a loud voice.

Text 45

*gopī gopīti gopīti
japann eva kvacit kvacit
kvacit sannyāsa-kṛd devo
bibrad dañḍam kamandalum
jīvānām jñānadah kvāpi
mahā-bhāvānvitah kvacit*

gopī—gopī; *gopīti*—gopī; *iti*—thus; *gopī*—gopī; *iti*—thus; *japan*—chanting;
eva—indeed; *kvacit kvacit*—sometimes; *kvacit*—sometimes; *sannyāsa-kṛt*—accepting sannyāsa; *devah*—the Lord; *bibrat*—held; *dañḍam*—a dañḍa;
kamandalum—and a waterpot; *jīvānām*—to the living entities; *jñāna*—knowledge;
dah—giving; *kvāpi*—sometimes; *mahā-bhāva-anvitah*—overcome with ecstatic love;
kvacit—sometimes.

Sometimes the Lord chants "Gopī! Gopī! Gopī!" Sometimes, holding a dañḍa and waterpot, He accepts sannyāsa. Sometimes He gives transcendental knowledge to the living entities. Sometimes He is overcome with ecstatic love.

Text 46

*evam virājamānam tam
śrī-gaurāṅgam dayācalam
prāpsyasy ārādhya bhaktyā tvam
rādhā-kr̥ṣṇau mahā-vane*

evam—in this way; *virājamānam*—manifesting; *tam*—Him; *śrī-gaurāṅgam*—Lord Gaurāṅga; *dayācalam*—an ocean of mercy; *prāpsyasi*—You will attain;

ārādhya—having worshiped; *bhaktyā*—with devotion; *tvam*—You; *rādhā*—Rādhā; *kṛṣṇau*—and Kṛṣṇa; *mahā-vane*—in the great forest of Vṛndāvana.

By devotedly worshiping Lord Gaurāṅga, who is splendidly manifest in this way, and who is an ocean of mercy, You will attain Śrī Śrī Rādhā-Kṛṣṇa in the great forest of Vṛndāvana.

Text 47

śrī-mahādeva uvāca

*evam ukto bhagavatā
nāga-rājo mahā-manāḥ
śrī-gaura-tattvam vijñāya
navadvīpam jagāma ha*

śrī-mahādevaḥ—Lord Śiva; *uvāca*—said; *evam*—in this way; *uktah*—spoken; *bhagavatā*—by the Supreme Personality of Godhead; *nāga-rājāḥ*—the king of serpents; *mahā-manāḥ*—great-hearted; *śrī-gaura*—of Lord Gaura; *tattvam*—the truth; *vijñāya*—understanding; *navadvīpam*—to Navadvīpa; *jagāma*—went; *ha*—certainly.

Lord Śiva said: Hearing the Supreme Lord's words, the noble-hearted king of the serpents understood the truth about Lord Gaura. Then He went to Navadvīpa.

Note: Here Śrī Ananta-samhitā, Śrī Caitanya-janma-khaṇḍa, Part Two, Chapter Two ends. The next part is Chapter Three.

Text 1

śrī-pārvaty uvāca

*kutra vai sa navadvīpo
yatra gauro virājate
nāga-rājo gatas tatra
kim cakāra mahā-matiḥ*

śrī-pārvatī—Śrī Pārvatī; *uvāca*—said; *kutra*—where; *vai*—indeed; *sah*—He; *navadvīpah*—Navadvīpa; *yatra*—where; *gaurah*—Gaura; *virājate*—is manifest; *nāga-rājāḥ*—the king of serpents; *gataḥ*—went; *tatra*—there; *kim*—what?; *cakāra*—He did; *mahā-matiḥ*—noble-hearted.

Śrī Pārvatī said: Where is this Navadvīpa, the abode where Lord Gaura shines with great splendor? What did the noble-hearted king of the serpents do when He went there?

Text 2

*tat sarvam kathyatām nātha
mahā-yogin kṛpā-nidhe
gaureti maṅgalam nāma
mama cittam hṛtam balāt*

tat—that; *sarvam*—everything; *kathyatām*—should be said; *nātha*—O Lord; *mahā-yogin*—O great yogi; *kṛpā-nidhe*—O ocean of mercy; *gaura*—Gaura; *iti*—thus; *maṅgalam*—auspicious; *nāma*—name; *mama*—my; *cittam*—heart; *hṛtam*—taken; *balāt*—by force.

O Lord, O great yogī, O ocean of mercy, please tell me everything. My heart has been stolen by the auspicious name "Gaura".

Text 3

*vṛndāraṇyasya māhātmyam
śrutam vistarato mayā
navadvīpasya māhātmyam
vada deva digambara*

vṛndāraṇyasya—of Vṛndāvana; *māhātmyam*—glorification; *śrutam*—heart; *vistarataḥ*—in detail; *mayā*—by Me; *navadvīpasya*—of Navadvīpa; *māhātmyam*—the glorification; *vada*—please speak; *deva*—O Lord; *digambara*—clothed only with the directions.

I have heard the glories of Vṛndāvana in great detail. O Lord Digambara, now please tell me the glories of Navadvīpa.

Text 4

śrī-nārada uvāca

iti devyā vacaḥ śrutvā

*deva-devah pināka-dhṛk
devīm āliṅgym tam dorbhyām
avocat sādaram vacah*

*śrī-nāradah—Śrī Nārada; uvāca—said; iti—thus; devyāḥ—of the goddess;
vacah—the words; śrutvā—having heard; deva-devah—the Lord of lords; pināka-
dhṛk—holding the trident; devīm—the goddess; āliṅga—embracing; tām—her;
orbhyām—with both arms; avocat—said; sa-ādarām—respectfully. vacah*

Śrī Nārada said: When He heard goddess Pārvatī's words, Lord Śiva, who holds a trident and is the master of the demigods, embraced her in His arms and respectfully said:

Text 5

śrī-mahādeva uvāca

*śṛṇu gauri pravakṣyāmi
sarva-pāpa-praṇāśanam
navadvīpasya māhātmyam
sa-prema-bhakti-dam nṛṇām*

*śrī-mahādevah—Lord Śiva; uvāca—said; śṛṇu—please hear; gauri—O Gaurī;
pravakṣyāmi—I will tell; sarva—all; pāpa—sins; praṇāśanam—destruction;
navadvīpasya—of Navadvīpa; māhātmyam—the glory; sa-prema-bhakti-dam—
giving loving devotional service; nṛṇām—to humanity.*

Lord Śiva said: O Gaurī, please listen and I will speak Navadvīpa's glories, which destroy all sins and bring devotional service and spiritual love.

Text 6

*yathā vṛndāvanam dhāma
śrī-kṛṣṇasya kṛpā-nidheḥ
navadvīpas tathā kānte
satyam satyam vadāmy aham*

*yathā—as; vṛndāvanam—of Vṛndāvana; dhāma—the abode; śrī-kṛṣṇasya—of
Lord Kṛṣṇa; kṛpā-nidheḥ—an ocean of mercy; navadvīpah—Navadvīpa; tathā—so;
kānte—O beloved; satyam—in truth; satyam—in truth; vadāmi—speak; aham—I.*

The glories of Navadvīpa are like the glories of Vṛndāvana, the abode of Lord Kṛṣṇa, who is an ocean of mercy. O beloved, I speak the truth.

Text 7

*yadvad vṛndāvane ramye
śrī-kṛṣṇo rādhayā saha
reme bhaktānanda-karas
tadvad dvīpe nave sadā*

yadvat—as; *vṛndāvane*—in Vṛndāvana; *ramye*—beautiful; *śrī-kṛṣṇah*—Lord Kṛṣṇa; *rādhayā*—Rādhā; *saha*—with; *reme*—enjoys; *bhakta*—to the devotees; *ānanda*—bliss; *karah*—giving; *tadvat*—so; *dvīpe nave*—in Navadvīpa; *sadā*—eternally.

Lord Kṛṣṇa, who delights the devotees, eternally enjoys pastimes with Rādhā in Navadvīpa, just as He does in beautiful Vṛndāvana.

Text 8

*gaṅga-yamunayor madhye
dvīpah parama-śobhanah
yasya smaraṇa-mātreṇa
śrī-rādhā-kṛṣṇayo ratih*

gaṅga—of the Ganges; *yamunayoh*—and Yamunā; *madhye*—in the middle; *dvīpah*—an island; *parama-śobhanah*—very beautiful; *yasya*—of which; *smaraṇa*—by remembering; *mātreṇa*—simply; *śrī-rādhā-kṛṣṇayoh*—for Śrī Śrī Rādhā-Kṛṣṇa; *ratih*—love.

In the middle of both the Ganges and Yamunā is a very beautiful island. Simply by remembering it one attains pure love for Śrī Śrī Rādhā-Kṛṣṇa.

Text 9

*yadi tīrtha-sahasrāṇi
paryānti narāḥ kṣitau
navadvīpam vinā devi
na rādhāṁ kṛṣṇam āpnuyāt*

yadi—if; *tīrtha*—of holy places; *sahasrāṇi*—to thousands; *paryatanti*—travel; *narāḥ*—men; *kṣitau*—on the earth; *navadvīpam*—to Navadvīpa; *vinā*—without; *devi*—O goddess; *na*—not; *rādhāṁ kṛṣṇam*—Śrī Śrī Rādhā-Kṛṣṇa; *āpnuyāt*—may attain.

O goddess, people who travel to thousands of holy places in this world but do not travel to Navadvīpa will not attain Śrī Śrī Rādhā-Kṛṣṇa.

Texts 10 and 11

*dvīpasya*asyaika-deśe ca
tīrthāni sakalāni ca
ṛṣayo munayo devas
tathā siddhāśramāṇi ca

vedāḥ śāṣṭrāṇi sarvāṇi
mantrādīni maheśvari
vasanti satataṁ durge
śrī-rādhā-kṛṣṇa-tuṣṭaye

dvīpasya—island; *asya*—of this; *eka-deśe*—in one place; *ca*—also; *tīrthāni*—holy places;
sakalāni—all; *ca*—and; *ṛṣayah*—sages; *munayah*—saints; *devah*—demigods;
tathā—so; *siddha-āśramāṇi*—siddha-āśramas; *ca*—and; *vedāḥ*—Vedas; *śāṣṭrāṇi*—scriptures; *sarvāṇi*—all; *mantra*—mantras; *ādīni*—beginning with; *maheśvari*—O goddess; *vasanti*—reside; *satataṁ*—eternally; *durge*—O Durgā; *śrī-rādhā-kṛṣṇa*—of Śrī Śrī Rādhā-Kṛṣṇa; *tuṣṭaye*—for the pleasure.

O goddess Durgā, at a certain place on this island all holy places, sages, saints, demigods, siddha-āśramas, and all Vedic scriptures and mantras eternally reside for the pleasure of Śrī Śrī Rādhā-Kṛṣṇa.

Texts 12 and 13

aśvamedha-sahasrāṇi
vajapeyadhikāni ca
nānā-vidhāni karmāṇi
kṛtvā bhaktyā muhur muhuḥ

yat phalam labhate martyo
yogābhyaśena yat phalam
navadvīpasya smaraṇāt

*teṣāṁ koti-guṇāṁ labhet
kim punah darśanāṁ cāsyā
phalam vakyāmi pārvati*

aśvamedha—of aśvamedha-yajñas; sahasrāṇi—thousands; vajapeya—vajapeya-yajñas; ādhikāni—beginning with; ca—and; nānā—various; vidhāni—kinds; karmāṇi—of pious rituals; kṛtvā—having done; bhaktyā—with devotion; muhur muhuḥ—moment after moment; yat—what; phalam—result; labhate—attains; martyah—a human being; yoga—of yoga; bhyāsena—by practice; yat—what; phalam—fruit; navadvīpasya—of Navadvīpa; smaraṇāt—by remembering; teṣām—of them; koṭi—millions of times; guṇam—multiplied; labhet—attains; kim—what?; punah—more; darśanām—sight; ca—and; asya—of it; phalam—the fruit; vakyāmi—I will say; pārvati—O Pārvatī.

The result a human being attains by performing thousands of aśvamedha-yajñas, as well as vājapeya-yajñas, and many other pious rituals again and again with great devotion, or by diligently practicing yoga, is attained millions of times over by meditating on Navadvīpa. O Pārvatī, how will I be able to describe the result attained by directly seeing Navadvīpa?

Text 14

*sakṛd yadi navadvīpam
saṁsmareyur narādhamāḥ
sādhavas te tadaiva syuḥ
satyāṁ satyāṁ hi pārvati*

sakṛd—once; yadi—if; navadvīpam—Navadvīpa; saṁsmareyuh—remembers; narādhamāḥ—the lowest; sādhavah—saints; te—they; tada—then eva—indeed; syuḥ—become; satyam—truth; satyam—truth; hi—indeed; pārvati—O Pārvatī.

If the lowest of men remember Navadvīpa for a single moment, they become great saints. O Pārvatī, this is the truth. This is the truth.

Text 15

*teṣāṁ dine dine bhaktir
vardhate nātra samśayah
teṣāṁ pada-rajaḥ-pūta
sapta-dvīpā vasundharā*

teṣām—of them; *dine dine*—day after day; *bhaktih*—devotion; *vardhate*—increases; *na*—not; *atra*—here; *samśayah*—doubt; *teṣām*—of them; *pada*—of the feet; *rajaḥ*—by the dust; *pūtā*—purified; *sapta*—seven; *dvīpā*—continents; *vasundharā*—earth.

Every day their devotion increases. Of this there is no doubt. The earth with its seven continents is purified by the dust of their feet.

Text 16

ye vasanti navadvīpe
mānavāḥ gaura-devatāḥ
na ca te mānava-jneyā
śrī-gaurasya ca pārṣadāḥ

ye—who; *vasanti*—reside; *navadvīpe*—in Navadvīpa; *mānavāḥ*—human beings; *gaura-devatāḥ*—for whom Lord Gaura is their worshipable Lord; *na*—not; *ca*—also; *te*—they; *mānava*—human beings; *jneyāḥ*—should be known as; *śrī-gaurasya*—of Lord Gaura; *ca*—and; *pārṣadāḥ*—associates.

They who live in Navadvīpa and think Lord Gaura their worshipable Lord should not be considered ordinary human beings. They are the spiritual associates of Lord Gaura.

Text 17

teṣāṁ smaraṇa-mātreṇa
mahā-patakino 'pi ca
satyam śudhhanti vai durge
kim punar darśanādibhiḥ

teṣām—of them; *smaraṇa*—by remembering; *mātreṇa*—merely; *mahā-patakinah*—very sinful; *api*—even; *ca*—and; *satyam*—truth; *śudhhanti*—purify; *vai*—indeed; *durge*—O Durgā; *kim*—what?; *punah*—more; *darśana*—by the sight; *ādibhiḥ*—beginning.

O Durgā, simply by remembering them great sinners become purified. How much more are they blessed by directly seeing them or associating with them?

Text 18

*navadvīpasya māhātmyam
pañcabhir vadanair aham
kim varṇayāmi nānantaḥ
sahasrair vadanair alam*

navadvīpasya—of Navadvīpa; *māhātmyam*—the glory; *pañcabhiḥ*—with five; *vadanaiḥ*—mouths; *aham*—I; *kim*—what? *varṇayāmi*—I describe; *na*—not; *anantaḥ*—Ananta; *sahasraḥ*—with thousands; *vadanaiḥ*—of mouths; *alam*—enough.

What can I say of Navadvīpa's glories with My five mouths? Even Lord Ananta, with His thousands of mouths, cannot properly glorify it.

Text 19

*dhāma-sārasya kṛṣṇasya
vṛndāranyasya śailaje
ārohanasya sopānam
navadvīpam vidur budhāḥ*

dhāma—of transcendental abodes; *sārasya*—the best; *kṛṣṇasya*—of Lord Kṛṣṇa; *vṛndāranyasya*—of Vṛndāvana; *śailaje*—O Pārvatī; *ārohanasya*—rising; *sopānam*—staircase; *navadvīpam*—Navadvīpa; *viduh*—know; *budhāḥ*—the wise.

O Pārvatī, the wise know that Navadvīpa is a staircase leading to Vṛndāvana, Lord Kṛṣṇa's supreme abode.

Text 20

*tatra gatvā navadvīpe
nāga-rājo dhṛta-vrataḥ
pūjayām āsa gaurāṅgam
api varṣāyutam priye*

tatra—there; *gatvā*—having gone; *navadvīpe*—in Navadvīpa; *nāga-rājaḥ*—the king of serpents; *dhṛta-vrataḥ*—following a vow; *pūjayām āsa*—worshiped; *gaurāṅgam*—Lord Caitanya; *api*—also; *varṣa*—years; *āyutam*—ten thousand; *priye*—O beloved.

O beloved, the king of serpents then went to Navadvīpa. Following strict vows,

He worshiped Lord Gaurāṅga for ten thousand years.

Text 21

*tataḥ prasanno bhagavān
śrī-gauro jagad-īśvarah
daṛsayām āsa svam rūpam
anantāya mahātmane*

tataḥ—then; *prasannah*—pleased; *bhagavān*—Lord; *śrī-gaurah*—Śrī Gaura; *jagat*—of the universes; *īśvarah*—the master; *daṛsayām āsa*—revealed; *svam*—His own; *rūpam*—form; *anantāya*—to Ananta; *mahā-ātmane*—the great soul.

Pleased by this, Lord Gaura, the master of the universes, revealed His transcendental form to the great soul Ananta.

Text 22

*nāga-rājah samālokya
tam devam paramēśvaram
nanāma danda-vad bhūmāv
utthāya vihitāñjalih*

nāga-rājah—the king of serpents; *samālokyā*—seeing; *taṁ*—Him; *devam*—the Lord; *parama*—the Supreme; *īśvaram*—controller; *nanāma*—bowed down; *danda-vat*—like a stick; *bhūmāv*—on the ground; *utthāya*—rising; *vihita-añjalih*—with folded hands.

Seeing the Supreme Personality of Godhead, the king of serpents fell to the ground as a stick. When He rose His hands were folded together.

Texts 23-28

*tapta-jambunada-prākhyam
cāru-padma-pada-dvayam
koṭīndu-pāda-nakharam
koty-āditya-samujjvalam*
vana-mālā-bhūṣitāṅgam

śrīvatsojjvala-vakṣasam
kṣauma-vastra-dharam devam
koṭi-kandarpa-mohanam

amse nyastopavītam ca
candanāṅgada-bhūṣanam
ājānu-lambita-bhujam
tulasī-mālyā-dhāriṇam

kambu-grīvam cāru-netram
sa-smēra-vadanāmbujam
maṇi-makara-samyukta-
śravaṇam cāru-kuṇḍalam

su-bhruvam su-nasam santam
bhaktārcita-padāmbujam
tāpa-traya-vidagdhānām
jīvānām trāṇa-kārakam

gaurāṅgam sac-cid-ānandam
sarva-kāraṇa-kāraṇam
vācā gadgadayānantam
tuṣṭāva dharāṇi-dharah

tapta-jambunada-prākhyam—splendid as molten gold; cāru—beautiful;
padma—lotus; pada—feet; dvayam—two; koṭi—millions; indu—of moons; pāda-
nakharam—toenails; koṭi—millions; āditya—of suns; samujvalam—splendid;
vana—forest; mālā—garlands; bhūṣita—decorated; āṅgam—body; śrīvatsa—with
the mark of Śrīvatsa; ujjvala—splendid; vakṣasam—chest; kṣauma—silken;
vastra—garments; dharam—wearing; devam—the Lord; koṭi—millions; kandarpa—
of Cupids; mohanam—handsome; amse—on the shoulder; nyasta—placed;
upavītam—sacred thread; ca—also; candana—with sandal paste; āṅgada—nd
armlets; bhūṣanam—ornaments; ājānu—to His knees; lambita—hanging; bhujam—
arms; tulasi—tulasi; mālyā—garland; dhāriṇam—wearing; kambu—conchshell;
grīvam—neck; cāru—handsome; netram—eyes; sa-smēra—smiling; vadana—face;
ambujam—lotus flower; maṇi—jewel; makara—shark; samyukta—endowed;
śravaṇam—ears; cāru—beautiful; kuṇḍalam—earrings; su-bhruvam—handsome
eyebrows; su-nasam—handsome nose; sāntam—peaceful; bhakta—to the
devotees; arcita—given; pada—feet; ambujam—lotus; tāpa—miseries; trayā—
three-fold; vidagdhānām—burning; jīvānām—living entities; trāṇa-kārakam—
protector; gaurāṅgam—Lord Caitanya; sat—eternal; cit—full of knowledge;
ānandam—and bliss; sarva—of all; kāraṇa—causes; kāraṇam—the cause; vācā—
with words; gadgadayā—in a choked voice; anantam—limitless; tuṣṭāva—offered
prayers; dharāṇi-dharah—He who holds the worlds.

To Lord Gaurāṅga, who was splendid as molten gold, whose two lotus feet were
very handsome, whose toenails were millions of moons, who was decorated with

forest-flower garlands, whose chest was splendid with the Śrīvatsa, who wore silken garments, who was more enchanting than millions of Kāmadevas, who wore a sacred thread on His shoulder, who was anointed with sandal paste, who wore armlets, whose arms reached down to His knees, who wore a tulasi garland, whose neck was a concshell, whose eyes were charming, whose smiling face was a lotus flower, on whose ears were handsome jewel shark earrings, whose nose and eyebrows were handsome, who was peaceful, whose lotus feet were offered to the devotees, who is the savior of the living entities burning in the three-fold material miseries, who is eternal and full of knowledge and bliss, who is limitless, and who is the cause of all causes, Ananta prayed in a faltering voice.

Text 29

śrī-ananta uvāca

*tvam ādi-devo jagad-eka-kāraṇam
svarād dayāluḥ puruṣaḥ sanātanaḥ
agner sphuliṅgā iva te mahātmano
bhavanti jivāḥ sura-mānavādayaḥ*

śrī-anantah—Śrī Ananta; uvāca—said; tvam—You; ādi-devah—the original Lord; jagat—of the universes; eka—the sole; kāraṇam—cause; svarād—Independent; dayāluḥ—merciful; puruṣaḥ—person; sanātanaḥ—eternal; agneḥ—of fire; sphuliṅgāḥ—sparks; iva—indeed; te—of You; mahātmanah—the Supreme Soul; bhavanti—are; jivāḥ—the individual living entities; sura—demigods; mānava—human beings; ādayaḥ—beginning with.

You are the Supreme Lord, the sole cause of the universes, independent, merciful, the eternal supreme person. You are like a fire and the demigods, human beings, and other living entites are like sparks.

Text 30

*anantam antaṁ prkṛtiḥ sanātanī
sūte na sarvajna yad-ikṣaṇam vinā
tasmat bhavantam bhava-duḥkha-nāśanam
vrajāmi satyam śaraṇam sanātanam*

anantamantam—Ananta; prkṛtiḥ—nature; sanātanī—eternal; sūte—born; na—not; sarvajna—O omniscient one; yad-ikṣaṇam—the glance; vinā—without; tasmat—from that; bhavantam—You; bhava—of the material world; duḥkha—of the sufferings; nāśanam—destruction; vrajāmi—I go; satyam—truth; śaraṇam—shelter; sanātanam—eternal.

O omniscient one, without Your glance neither Lord Ananta nor the eternal material energy would be manifest. For this reason I take shelter of You, the eternal Supremew Truth, the destroyer of the sufferings of repeated birth and death.

Text 31

*tyaktvā parātman bhavataḥ padāmbuja-
sevāṁ mahānanda-karīm śubha-pradam
jnānāya ye vai satatam pariśramam
kurvantि teṣāṁ śrama eva kevalam*

tyaktvā—abandoning; *parātman*—O Supreme Self; *bhavataḥ*—Your; *padaambuja*—of the lotus feet; *sevāṁ*—the service; *mahā*—great; *ānanda*—bliss; *karīm*—causing; *śubha*—auspiciousness; *pradam*—giving; *jnānāya*—for knowledge; *ye*—who; *vai*—indeed; *satatam*—always; *pariśramam*—labor; *kurvantि*—do; *teṣāṁ*—of them; *śramah*—labor; *eva*—indeed; *kevalam*—only.

O Supreme Soul, they who reject the blissful and auspicious service of Your lotus feet and instead struggle to attain transcendental knowledge attain only fatigue as the fruit of their labors.

Text 32

*vihāya dāsyam śatapatra-locana
tvayi aikyam icchanti yamādi-sādhanaiḥ
na te prthivyāṁ paripakva-buddhayo
yasmād bhavat-dāsy-a-sukhena vañcitaḥ*

vihāya—abandoning; *dāsyam*—service; *śatapatra*—lotus; *locana*—eyes; *tvayi*—in You; *aikyam*—oneness; *icchanti*—desire; *yama-ādi-sādhanaiḥ*—by controlling the senses and following a regimine of spiritual practicies; *na*—not; *te*—they; *prthivyāṁ*—on the earth; *paripakva*—mature; *buddhayah*—intelligence; *yasmāt*—from which; *bhavat*—of You; *dāsyā*—service; *sukhena*—with happiness; *vañcitaḥ*—cheated.

They who reject service to You, O lotus-eyed one, and desire to become one with You by controlling their senses and living a spiritual life are not intelligent. In this world they are cheated of the happiness of serving You.

Text 33

vidhehi dāsyam̄ mayi dīna-bandho
na kiñcid icchāmi bhavat-padāmbujāt
tvat-pāda-padmāsava-trpta-mānasair
na kim su-labhyam̄ kṣiti-pāvana kṣitau

vidhehi—please give; *dāsyam*—service; *mayi*—to Me; *dīna*—of the poor; *bandhah*—O friend; *na*—not; *kiñcit*—anything; *icchāmi*—I want; *bhavat*—of You; *pada-ambujāt*—from the lotus feet; *tvat*—Your; *pāda-padma*—lotus feet; *āsava*—honey; *trpta*—satisfied; *mānasaiḥ*—heart; *na*—not; *kim*—what?; *su*—easily; *labhyam*—attained; *kṣiti*—of the worlds; *pāvana*—O purifier; *kṣitau*—in the world.

O friend of the poor, please give me service to You. I do not want anything other than Your lotus feet. O purifier of the worlds, what is not easily attained in this world by they whose hearts are satisfied with the honey of Your lotus feet?

Text 34

vayam̄ dhanyatamā loke
jnānibhyo 'pi surottama
yasmāt tu īdrśam rūpam̄
paśyāmah prakṛteḥ param

vayam—we; *dhanyatamāḥ*—most fortunate; *loke*—in this world; *jñānibhyah*—than the philosophers; *api*—even; *surottama*—O Supreme Lord; *yasmāt*—from which; *tu*—indeed; *īdrśam*—like this; *rūpam*—the form; *paśyāmah*—we see; *prakṛteḥ*—the material energy; *param*—above.

O Supreme Lord, because we are able to see Your form, which is above the world of matter, we are more fortunate than even the great philosophers.

Text 35

namas tubhyam̄ bhagavate
sac-cid-ānanda-mūrtaye
bhakta-labhya-padābjāya
tapta-jambunada-tviṣe

namah—obeisances; *tubhyam*—to You; *bhagavate*—the Supreme Lord; *sat*—

eternal; *cit*—full of knowledge; *ānanda*—and bliss; *mūrtaye*—whose form; *bhakta*—by the devotees; *labhya*—attainable; *pada*—feet; *abjāya*—lotus; *tapta*—molten; *jambunada*—gold; *tviṣe*—splendor.

Obeisances to You, the Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, who is splendid as molten gold, and whose lotus feet only the devotees may attain!

Text 36

*punas tvam draṣṭum icchāmi
śrī-gaurāṅga dayā-nidhe
yena rūpeṇa deveśa
vṛndāraṇye virājate*

punah—again; *tvam*—You; *draṣṭum*—to see; *icchāmi*—I desire; *śrī-gaurāṅga*—O Lord Caitanya; *dayā*—of mercy; *nidhe*—O ocean; *yena*—by which; *rūpeṇa*—form; *deva*—of the demigods; *īśa*—O master; *vṛndāraṇye*—in Vṛndāvana; *virājate*—is manifest.

O Lord Gaurāṅga, O master of the demigods, O ocean of mercy, I desire to see You again in the form You manifest in Vṛndāvana.

Text 37

*śrī-bhagavān uvāca
tuṣṭo 'ham sevayānanta
tvam me bhaktottamottamaḥ
yato 'smi mahati dvīpe
prabhavasyādi-sevakah*

śrī-bhagavān—the Supreme Lord; *uvāca*—said; *tuṣṭah*—pleased; *aham*—I am; *sevayā*—by Your service; *ananta*—O Ananta; *tvam*—You; *me*—of Me; *bhakta*—of devotees; *uttama*—of the best; *uttamaḥ*—the best; *yataḥ*—because; *asmin*—in this; *mahati*—great; *dvīpe*—island; *prabhavasya*—of the Lord; *ādi*—first; *sevakah*—servant.

The Supreme Personality of Godhead said: O Ananta, I am pleased by your service. You are the greatest of My great devotees. Because you have come to Me on this transcendental

island of Navadvīpa, You are the first of My servants.

Text 38

*ayam eva navadvīpo
vṛṇdāvana-samo 'nagha
anugrahāya jīvānām
rādhayā nirmitah purā*

ayam—this; *eva*—indeed; *navadvīpah*—Navadvīpa; *vṛṇdāvana*—to Vṛṇdāvana; *samah*—equal; *anagha*—O sinless one; *anugrahāya*—for mercy; *jīvānām*—on the living entities; *rādhayā*—by Rādhā; *nirmitah*—created; *purā*—formerly.

O sinless one, Navadvīpa is equal to Vṛṇdāvana. To show mercy to the living entities, Śrī Rādhā created it long ago.

Text 39

*yathā mama priyā rādhā
tathā vṛṇdāvanam mahat
tadvad ayam navadvīpa
iti satyam vadāmy aham*

yathā—as; *mama*—to Me; *priyā*—dear; *rādhā*—Rādhā; *tathā*—so; *vṛṇdāvanam*—Vṛṇdāvana; *mahat*—great; *tadvat*—so; *ayam*—this; *navadvīpah*—Navadvīpa; *iti*—thus; *satyam*—truth; *vadāmi*—speak; *aham*—I.

As Rādhā is dear to Me, so Vṛṇdāvana and Navadvīpa are also dear to Me. I speak to You the truth.

Text 40

*vṛṇdāvane yathānanta
vasāmi rādhayā saha
rādhayā militāṅgo 'ham
tathaivasmin sadā vase*

vṛṇdāvane—in Vṛṇdāvana; *yathā*—as; *ananta*—O Ananta; *vasāmi*—I live; *rādhayā*—Rādhā; *saha*—with; *rādhayā*—by Rādhā; *militāṅgaḥ*—embraced; *aham*—I; *tathā*—so; *eva*—indeed; *asmin*—here; *sadā*—eternally; *vase*—I reside.

O Ananta, as I stay in Vṛndāvana with Śrī Rādhā, so I also stay eternally in Navadvīpa, My transcendental form embraced by Śrī Rādhā.

Text 41

*yathā vṛndāvanam tyaktvā
gacchāmi na ca kutracit
tathā deva navadvīpam
na tyajāmi kadācana*

yathā—as; *vṛndāvanam*—Vṛndāvana; *tyaktvā*—abandoning; *gacchāmi*—I go; *na*—not; *ca*—also; *kutracit*—anywhere; *tathā*—so; *deva*—O Lord; *navadvīpam*—Navadvīpa; *na*—not; *tyajāmi*—I leave; *kadācana*—ever.

O Lord, as I do not leave Vṛndāvana to go to any other place, so I do not ever leave Navadvīpa.

Text 42

*aham vṛndāvane sādho
kalpe kalpe satām mude
āvirbhūya karisyāmi
yām līlām loka-pāvanīm
navadvīpe ca nāgendra
tām sarvāḥ parivarnaya*

aham—I; *vṛndāvane*—in Vṛndāvana; *sādhaḥ*—O saintly one; *kalpe kalpe*—kalpa after kalpa; *satām*—of the devotees; *mude*—for the pleasure; *āvirbhūya*—appearing; *karisyāmi*—I will do; *yām*—which; *līlām*—pastimes; *loka*—of the world; *pāvanīm*—purifying; *navadvīpe*—in Navadvīpa; *ca*—and; *nāga-indra*—O king of the serpents; *tām*—that; *sarvāḥ*—all; *parivarnaya*—please describe.

O king of the serpents, O saintly one, please describe all the world-purifying pastimes I perform in Vṛndāvana and Navadvīpa kalpa after kalpa for the pleasure of the devotees,

Text 43

*yadā prādurbhaviṣyāmi
svayam loka-hitāya vai
tadaiva tvam mahā-bhāga
nityam prādurbhaviṣyasi*

yadā—when; *prādurbhaviṣyāmi*—I will appear; *svayam*—personally; *loka*—of the world; *hitāya*—for the welfare; *vai*—indeed; *tadā*—then; *eva*—indeed; *tvam*—You; *mahā-bhāga*—O fortunate one; *nityam*—eternally; *prādurbhaviṣyasi*—will appear.

O fortunate one, whenever, for the benefit of the world, I appear there, You will also appear with Me.

Text 44

*tvām santyajya kṣaṇam api
na ca tiṣṭhāmi mānada
kalpāntare kariṣyāmi
jyeṣṭham vṛndāvane hy aham*

tvām—You; *santyajya*—leaving; *kṣaṇam*—for a moment; *api*—even; *na*—not; *ca*—and; *tiṣṭhāmi*—I stay; *mānada*—O worthy one; *kalpa*—kalpa; *antare*—in another; *kariṣyāmi*—I will make; *jyeṣṭham*—elder brother; *vṛndāvane*—in Vṛndāvana; *hi*—indeed; *aham*—I.

O glorious one, I will never leave You for even a moment. In another kalpa I will make You My elder brother in Vṛndāvana.

Text 45

*asmin dvīpe mahā-kṣetre
yadāham prārthitah suraiḥ
avatīrya dvija-vāse
haniṣye kalijam bhayam*

asmin—in this; *dvīpe*—island; *mahā-kṣetre*—sacred place; *yadā*—when; *aham*—I; *prārthitah*—prayed to; *suraiḥ*—by the demigods; *avatīrya*—incarnating; *dvija*—of a brāhmaṇa; *vāse*—in the home; *haniṣye*—I will kill; *kalijam*—born of the age of Kali; *bhayam*—the fear.

When the demigods appeal to Me with prayers I will descend in this sacred island of Navadvīpa in the home of a brāhmaṇa and I will kill the fears created by the age of Kali.

Text 46

*nityānando mahā-kāyo
bhūtvā mat-kīrtane rataḥ
vimūḍhān bhakti-rahitān
mama bhaktān kariṣyasi*

nityānandah—Nityānanda; *mahā*—great; *kāyah*—body; *bhūtvā*—having become; *mat*—of Me; *kīrtane*—to the glorification; *rataḥ*—devoted; *vimūḍhān*—bewildered fools; *bhakti*—devotion; *rahitān*—without; *mama*—My; *bhaktān*—devotees; *kariṣyasi*—You will make.

You will then become Nityānanda. Your body will be very tall and large, You will be absorbed in the bliss of glorifying Me, and You will transform many bewildered fools who have no devotion into My pure devotees.

Text 47

*mamaiva nityam līlānām
sāram uddhṛtya sammate
kṛtvā su-samhitām jīvān
sarvān bhaktottamān kuru*

mama—My; *eva*—indeed; *nityam*—eternal; *līlānām*—of pastimes; *sāram*—best; *uddhṛtya*—taking out; *sammate*—in the opinion; *kṛtvā*—having done; *su-samhitām*—a beautiful scripture; *jīvān*—the living entities; *sarvān*—all; *bhakta-uttamān*—the greatest devotees; *kuru*—make.

Consider the eternal essence of My pastimes, write it down in a beautiful scripture, and in this way make all living entities into My pure devotees.

Text 48

śrī-mahādeva uvāca

ity upamantrito 'nantaḥ
pranāmya jagad-īśvaram
ākarṣit saṁhitāṁ devi
mahatīm prema-bhakti-dām

śrī-mahādevaḥ—Lord Śiva; uvāca—said; iti—thus; upamantritah—advised; anantaḥ—Ananta; pranāmya—offering obeisances; jagat—of the universes; īśvaram—to the Lord; ākarṣit—made; saṁhitām—a scripture; devi—O goddess; mahatīm—great; prema-bhakti-dām—giving pure love and devotion.

Advised in this way, Ananta offered respectful obeisances to the Lord of the universes. O goddess, He then wrote the great Ananta-saṁhitā, which gives prema-bhakti to its readers.

Text 49

tām eva saṁhitāṁ sādhvi
jagannātha-padāmbuje
nivedya parayā bhaktyā
kṛtārtho 'bhūn mahā-matiḥ

tām—this; eva—indeed; saṁhitām—saṁhitā; sādhvi—O saintly one; jagannātha—of the Lord of the universes; pada-ambuje—at the lotus feet; nivedya—offering; parayā—with great; bhaktyā—devotion; kṛtārthah—successful; abhūt—became; mahā-matiḥ—the noble-hearted one.

O saintly Pārvatī, with great devotion placing this saṁhitā at Lord Jagannātha's lotus feet, noble-hearted Ananta became perfect.

Text 50

ananta-vadanotthatvāt
sva-lilayā hy anantataḥ
ananta-saṁhitāṁ nāma
cakre 'syāḥ parameśvarah

ananta—of Ananta; vadana—from the mouth; utthatvāt—because of rising; sva-lilayā—by His pastimes; hi—indeed; anantataḥ—without limit; ananta-saṁhitām—Ananta-saṁhitā; nāma—name; cakre—did; asyāḥ—of that; parameśvarah—the Supreme Lord.

Because this book arose from the mouth of Lord Ananta, and also because it is filled with limitless (ananta) pastimes, the Supreme Lord gave it the name "Ananta-samhitā".

Text 51

*tam eva samhitāṁ kānte
vaikuṇṭhe parameśvarah
sarva-loka-hitārthāya
pradadau brahmaṇe purā*

tam—this; *eva*—indeed; *saṁhitāṁ*—saṁhitā; *kānte*—O beloved; *vaikuṇṭhe*—on Vaikuṇṭha;
parameśvarah—the Supreme Lord; *sarva*—of all; *loka*—living entities; *hita*—benefit; *arthāya*—for the purpose; *pradadau*—gave; *brahmaṇe*—to Brahmā; *purā*—formerly.

O beloved, to benefit all living entities the Lord of Vaikuṇṭha originally gave the Ananta-samhitā to the demigod Brahmā in ancient times.

Text 52

*kṛpayā tāṁ maheśāni
dadau ca saṁhitāṁ parām
viṣa-pānād viṣannāya
mahyam kalpāntare sati*

kṛpayā—mercifully; *tāṁ*—it maheśāni—O goddess; *dadau*—gave; *ca*—and; *saṁhitāṁ*—saṁhitā; *parām*—transcendental; *viṣa*—poison; *pānāt*—because of having drunk;
viṣannāya—despondent; *mahyam*—to Me; *kalpa*—kalpa; *antare*—in another; *sati*—chaste.

O pious, chaste goddess, in another kalpa, when I was depressed because of drinking poison, the Lord gave this transcendental Ananta-samhitā to Me also.

Text 53

viṣeṇa dāhyamānenā

*mukhenordhvena sundari
dadhāra saṁhitām etāṁ
śudha-sāra-pravarṣiṇīm*

viṣeṇa—by poison; *dahyamānena*—burning; *mukhena*—mouth; *ūrdhvena*—upper; *sundari*—O beautiful one; *dadhāra*—held; *saṁhitām*—saṁhitā; *etāṁ*—this; *śudha*—nectar; *sāra*—best; *pravarṣiṇīm*—shower.

O beautiful one, in My mouth burning with poison I held the shower of nectar that is the Ananta-saṁhitā.

Text 54

*dharayāmy ūrdhva-vadane
deveśi saṁhitām imāṁ
mantraṁ ca gauracandrasya
nāmedam sarva-maṅgalam*

dharayāmi—I hold; *ūrdhva-vadane*—in My mouth; *deveśi*—O queen of the demigods; *saṁhitām*—saṁhitā; *imāṁ*—this; *mantram*—mantra; *ca*—and; *gauracandrasya*—of Lord Caitanya; *nāma*—name; *idam*—this; *sarva-maṅgalam*—all-auspicious.

O queen of the demigods, in My mouth I hold both this saṁhitā and the all-auspicious mantra of Lord Gauracandra's names.

Texts 55 and 56

*snigdham pavitram sambhūtam
aham bhagavatottamah
mohanāya ca jīvānāṁ
mukhenānena sundari*

*māyāvādam asat-śāstram
yat kṛtam kṛṣṇa-nindanam
tat pāpebhyo vimukto 'ham
kṛtārtho 'ham varānane*

snigdham—splendid; *pavitram*—and pure; *sambhūtam*—become; *aham*—I; *bhagavata*—of devotees; *uttamah*—the best; *mohanāya*—to bewilder; *ca*—and; *jīvānām*—the living entities; *mukhena*—mouth; *anena*—with this; *sundari*—O beautiful one; *māyāvādam*—

illusory words; *asat*—impious; *sāstram*—scripture; *yat*—which; *kṛtam*—done; *kṛṣṇa*—Kṛṣṇa; *nindanam*—blasphemy; *tat*—that; *pāpebhyaḥ*—from the sins; *vimuktah*—free; *aham*—I; *kṛtārthah*—successful; *aham*—I; *vara-anane*—O girl with the beautiful face.

O beautiful one, in this way My mouth, which was used to speak impious pseudo-scriptures filled with blasphemous lies defaming Lord Kṛṣṇa, became clean and pure. O girl with the beautiful face, in this way I became free from My sins and I became perfect.

Text 57

*tubhyam mad-anuraktāyai
prak-kalpe pradadāv imām
strītvāt jnānamayī vāpi
na samarthā maheśvarī*

tubhyam—to you; *mad-anuraktāyai*—My lover; *prak-kalpe*—in the previous kalpa; *pradadau*—gave; *imam*—this; *strītvāt*—because of being a woman; *jnānamayī*—filled with knowledge; *vā*—or; *api*—and; *na*—not; *samarthā*—able; *maheśvarī*—O goddess.

To you, My lover, I gave the Ananta-samhitā in the previous kalpa, but because you are a woman you do not remember.

Text 58

*asyām ca varṇayām āsa
kṛṣṇa-līlām manoramām
śrīmad-gaurāṅga-caritām
rādhā-kṛṣṇāntika-pradam*

asyām—in this; *ca*—and; *varṇayām āsa*—described; *kṛṣṇa-līlām*—Lord Kṛṣṇa's pastimes; *manoramām*—enchanting; *śrīmad-gaurāṅga-caritām*—Śrī Caitanya's pastimes; *rādhā-kṛṣṇa*—Rādhā-Kṛṣṇa; *antika*—nearness; *pradam*—giving.

In the Ananta-samhitā were described Lord Kṛṣṇa's berautiful pastimes and Lord Gaurāṅga's pastimes, which bring one to Śrī Śrī Rādhā-Kṛṣṇa.

Texts 59-61

*yasya śravaṇa-mātreṇa
paṭhanāt pāṭhanāt śive
gaurāṅgam sac-cid-ānandam
bhaktānugraha-kārakam*

*samālokyā navadvīpe
bahu-kalpādikam priye
uśitvā tat-prasādena
gopī bhūtvā maheśvari*

*vṛndāvane nikuñjādau
śrī-rādhā-kṛṣṇa-sannidhau
sakhi-bhāvena nivaset
satyam satyam na samśayah*

yasya—of this; śravaṇa—by hearing; mātreṇa—simply; paṭhanāt—by reading; pāṭhanāt—by teaching; śive—O auspicious one; gaurāṅgam—Caitanya; sat-cit-ānandam—whose form is eternal and full of knowledge and bliss; bhakta—to the devotees; anugraha—mercy; kārakam—doing; samālokyā—seeing; navadvīpe—in Navadvīpa; bahu-kalpādikam—many kalpas; priye—O beloved; uśitvā—residing; tat-prasādena—by His mercy; gopī—a gopī; bhūtvā—having become; maheśvari—O goddess; vṛndāvane—in Vṛndāvana; nikuñjādau—in the forest groves; śrī-rādhā-kṛṣṇa—Śrī Śrī Rādhā-Kṛṣṇa; sannidhau—near; sakhi-bhāvena—as a friend; nivaset—may reside; satyam—truth; satyam—truth; na—not; samśayah—doubt.

O auspicious one, simply by hearing, reading, or teaching this scripture one will directly see Lord Gaurāṅga, whose form is eternal and full of knowledge and bliss and who is very kind to the devotees. After seeing Him, O beloved, and after residing in Navadvīpa for many kalpas, by His mercy one will become a gopī, O goddess, and will reside in the groves of Vṛndāvana as a friend of Śrī Śrī Rādhā-Kṛṣṇa. This is the truth. This is the truth. Of this there is no doubt.

Text 62

*gaura-mūrter bhagavataḥ
pāda-sevām vinā sati
bahu-janmārjitaiḥ punyaiḥ
na rādhām kṛṣṇam āpnuyāt*

gaura—of Lord Gaura; mūrteḥ—the form; bhagavataḥ—of the Supreme Lord; pāda—of the feet; sevām—service; vinā—without; sati—O pious one; bahu—many; janma—after births; arjitaiḥ—earned; punyaiḥ—by pious deeds; na—not;

rādhām—Rādhā; *kṛṣṇam*—and Kṛṣṇa; *āpnuyāt*—will attain.

Without service the feet of this fair-complexioned form of the Supreme Personality of Godhead one will not attain Śrī Śrī Rādhā-Kṛṣṇa, even with many births of pious deeds.

Text 63

*tasmād gaurāṅga-caritam
śṛṇu kānte divā-niśam
kuruṣva mahatīm sevām
tasya devasya pārvati*

tasmāt—therefore; *gaurāṅga*—of Lord Caitanya; *caritam*—the pastimes; *śṛṇu*—please hear; *kānte*—O beloved; *divā*—day; *niśam*—and night; *kuruṣva*—do; *mahatīm*—great; *sevām*—service; *tasya*—to Him; *devasya*—the Lord; *pārvati*—O Pārvatī.

Therefore, O beloved, please hear Lord Gaurāṅga's pastimes day and night. O Pārvatī, please diligently serve Lord Gaurāṅga.

Text 64

śrī-nārada uvāca

*mahā-devya punah pr̄ṣṭo
mahā-devo dayācalah
jagāda gaura-caritam
ūrdhvā-vaktreṇa gautama*

śrī-nāradah—Śrī Nārada; *uvāca*—said; *mahā-devyā*—by the goddess; *punah*—again; *pr̄ṣṭah*—asked; *mahā-devah*—Lord Śiva; *dayācalah*—filled with mercy; *jagāda*—spoke; *gaura*—of Lord Gaura; *caritam*—the pastimes; *ūrdhvā*—raised; *vaktreṇa*—mouth; *gautama*—O Gautama.

Śrī Nārada said: O Gautama, again asked by goddess Pārvatī, merciful Lord Śiva eagerly spoke the pastimes of Lord Gaura.

Note: Here the Third Chapter of Śrī Ananta-saṁhitā, Śrī Caitanya-janma-khaṇḍa, Part Two, ends, and the Fourth Chapter begins.

Text 1

śrī-gautama uvāca

punaś ca pārvatī devī
yad aprcchan maheśvaram
tan me vada muni-śreṣṭha
yadi me syād anugrahah

śrī-gautama—Śrī Gautama; uvāca—said; punaś—again; ca—and; pārvati—Pārvatī; devī—goddess; yad—what; aprcchat—asked; maheśvaram—Lord Śiva; tat—that; me—to me; vada—tell; muni-śreṣṭha—o best of sages; yadi—if; me—to me; syād—will be; anugrahah—mercy.

Śrī Gautama said: O best of sages, if you wish to show kindness, then please tell me what Pārvatī then asked Lord Śiva.

Text 2

śrī-nārada uvāca

navadvīpasya māhātmyam
śrutvā devī sanātani
utpatteḥ kāraṇam jñatum
tas�ovāca maheśvaram

śrī-nāradah—Śrī Nārada; uvāca—said; navadvīpasya—of Navadvīpa; māhātmyam—the glories; śrutvā—having heard; devī—goddess; sanātani—eternal; utpatteḥ—of the manifestation; kāraṇam—the cause; jñatum—to know; tas�a—of it; uvāca—said; maheśvaram—to Lord Śiva.

Śrī Nārada said: Having heard the glories of Navadvīpa, and wishing to hear how Navadvīpa had come into existence, the eternal goddess said to Lord Śiva:

Text 3

śrī-pārvaty uvāca

kadā vāyam navadvīpo
nirmito rādhāya mahān

*kim artham vā maheśāna
tattvataḥ kathayasva me*

śrī-pārvatī—Śrī Pārvatī; *uvāca*—said; *kadā*—when?; *vāor*; *ayam*—this; *navadvīpo*—Navadvīpa; *nirmito*—created; *rādhayā*—by Rādhā; *mahān*—great; *kim artham*—for what purpose?; *vā*—or; *maheśāna*—O Śiva; *tattvataḥ*—in truth; *kathayasva*—please tell; *me*—me.

Śrī Pārvatī said: When did Śrī Rādhā create Navadvīpa? Why did She create it? O great Lord, please tell me in truth.

Text 4

śrī-mahādeva uvāca

*niśāmaya mahā-bhage
dvīpas�otpatti-kāraṇam
ananta-samhitāyām ca
nārāyaṇa-mukhāc chrutam*

śrī-mahādevaḥ—Lord Śiva; *uvāca*—said; *niśāmaya*—please listen; *mahā-bhage*—O fortunate one; *dvīpas�a*—of the island; *utpatti*—of the creation; *kāraṇam*—the cause; *ananta-*
saṁhitāyām—in the Ananta-samhitā; *ca*—and; *nārāyaṇa*—of Lord Nārāyaṇa; *mukhāt*—from the mouth; *śrutam*—heard.

Lord Śiva said: Listen, O fortunate one, to the account of Navadvīpa's creation, which I have heard both in the Ananta-samhitā and also directly from the mouth of Lord Nārāyaṇa.

Texts 5 and 6

*yadā vṛndāvane ramye
śrī-kṛṣṇaḥ parameśvaraḥ
reme virajayā sārdham
padminyā ṣatpado yathā*

*tathā candra-mukhī devī
rādhikā mṛga-locaṇā
śrutvā sakhi-mukhāt sarvam
yatram kṛṣṇo drutam yayau*

yadā—when; *vṛndāvane*—in Vṛndāvana; *ramye*—beautiful; *śrī-kṛṣṇaḥ*—Śrī

Kṛṣṇa;
parameśvaraḥ—the Supreme Lord; reme—enjoyed; virajayā—with Virajā;
sārdhaṁ—with; padminyā—a lotus flower; ṣatpado—a bee; yathā—as; tathā—then;
candra-mukhī—whose face is like the moon; devī—Goddess; rādhikā—Rādhā;
mṛga—doe; locanā—eyes; śrutvā—having heard; sakhi—of a friend; mukhāt—from
the mouth; sarvam—everything; yatra—where; kṛṣṇo—Kṛṣṇa was; drutam—
quickly; yayau—went.

When, as a bumblebee enjoys a lotus flower, the Supreme Lord, Kṛṣṇa, enjoyed with Virajā-gopī in beautiful Vṛndāvana, then moon-faced, doe-eyed Goddess Rādhikā, hearing everything from the mouth of a friend, rushed to the place where Kṛṣṇa was.

Text 7

āyātam rādhikām dṛṣṭvā
śrī-kṛṣṇaś cāru-locanah
tatratvāntardadhe sadyo
virajā cābhavan nadī

āyātam—arrived; rādhikām—Rādhā; dṛṣṭvā—seeing; śrī-kṛṣṇas—Kṛṣṇa; cāru—charming; locanah—eyes; tatra—there; eva—indeed; antardadhe—disappeared; sadyo—at once; virajā—Virajā; ca—also; abhavat—became; nadī—a river.

Seeing Rādhikā coming, charming-eyed Śrī Kṛṣṇa at once disappeared and Virajā transformed herself into a river.

Text 8

punah kṛṣṇena virajām
ramyamānām niśamya sā
na tatra gatvā dadṛṣe
kṛṣṇam virajayā saha

punah—again; kṛṣṇena—with Kṛṣṇa; virajām—Virajā; ramyamānām—enjoying; niśamya—hearing; sā—She; na—not; tatra—there; gatvā—having gone; dadṛṣe—saw; kṛṣṇam—Kṛṣṇa; virajayā—Virajā; saha—with.

Although She heard that Kṛṣṇa was enjoying with Virajā, when She went there She did not see Kṛṣṇa with Virajā.

Text 9

*cintayitvā mahā-devī
manasā kṛṣṇa-devatā
gaṅgā-virajayor madhye
sakhībhiḥ samāṁ āyayau*

cintayitvā—thinking; *mahā-devī*—the goddess; *manasā*—in Her heart; *kṛṣṇa-devatā*—for whom K is the Lord of Her life; *gaṅgā-virajayor*—of the Ganges and Yamunā; *madhye*—in the middle; *sakhībhiḥ*—friends; *samāṁ*—with; *āyayau*—went.

Thinking in Her heart for some time, the Goddess, for whom Lord Kṛṣṇa was Her only worshipable Deity, entered the area between the Ganges and Yamunā river with Her friends.

Text 10

*tatra gatvā mahat sthānam
cakāra kṛṣṇa-sundarī
latābhīḥ padapaiḥ kīrṇam
sa-strīka-bhramarair vṛtam*

tatra—there; *gatvā*—having gone; *mahat*—a great; *sthānam*—place; *cakāra*—made; *kṛṣṇa-sundarī*—Kṛṣṇa's beautiful lover; *latābhīḥ*—with vines; *padapaiḥ*—and trees; *kīrṇam*—filled; *a-strīka*—with their wives; *bhramarair*—with bumblebees; *vṛtam*—filled.

There Lord Kṛṣṇa's beautiful lover created a transcendental abode filled with vines, trees, and bumblebee-couples, . . .

Text 11

*mṛgī-mṛga-gaṇair yuktam
mithunānanda-dam param
mallikā-mālatī-jāti-
prabhṛti-puṣpa-rājitar*

mṛgī-mṛga-gaṇair—deer and does; *yuktam*—filled; *mithuna*—of love; *ānanda-dam*—giving the bliss; *param*—great; *mallikā*—mallikā; *mālatī*—mālatī; *jāti*—jāti; *prabhṛti*—prabhṛti; *puṣpa*—puṣpa; *rājitar*—rājitar.

prabhṛti—beginning with; *puṣpa*—with flowers; *rājitam*—splendid.

. . . blissful with the amorous happinesses of deer-doe couples, splendid with mallikā, mālatī, jāti, and other flowers, . . .

Text 12

tulasī-kānanair yuktaṁ
ānanda-sadanāṁ varam
cid-ānandamayaiḥ kuñjair
vividhair pariśobhitam

tulasī—of tulasī; *kānanair*—with forests; *yuktaṁ*—endowed; *ānanda*—of bliss; *sadanāṁ*—the abode; *varam*—ecellent; *cit*—spiritual; *ānandamayaiḥ*—with bliss; *kuñjair*—with groves; *vividhair*—various; *pariśobhitam*—beautified.

. . . filled with tulasī forests, beautiful with many forest-groves filled with spiritual bliss, a blissful transcendental abode where. . .

Text 13

gaṅgā ca yamunā caiva
parikhēva nirantaram
bhāti tad-ājñayā yatra
su-snigdha-jala-saikatam

gaṅgā—the Ganges; *ca*—and; *yamunā*—Yamunā; *ca*—and; *eva*—indeed; *parikhā*—a moat; *iva*—like; *nirantaram*—always; *bhāti*—shines; *tad-ājñayā*—by Her order; *yatra*—where; *su-* *snigdha*—glistening; *jala*—water; *saikatam*—and shore.

. . . the Ganges and Yamunā became like a moat, where, by Her order the waters and shores shone with great splendor, . . .

Text 14

nityaṁ virājate yatra
vasanto makaradvajah
sadā pakṣi-gaṇā yatra

kṛṣṇeti maṅgalam jaguh

nityam—eternally; *virājate*—shines; *yatra*—where; *vasanto*—springtime;
makaradvajah—Kāmadeva; *sadā*—eternally; *pakṣi-ganāḥ*—birds; *yatra*—where;
kṛṣṇa—Kṛṣṇa; *iti*—thus; *maṅgalam*—auspicious; *jaguḥ*—sing.

. . . where springtime and Kāmadeva eternally shine with great splendor, and
where the birds eternally sing the auspicious sounds "O Kṛṣṇa!"

Text 15

tatra śrī-rādhikā devī
vicitrāmbara-bhuṣaṇā
govinda-citta-haraṇam
veṇunā madhuram jagau

tatra—there; *śrī-rādhikā devī*—Goddess Rādhā; *vicitra*—colorful and wonderful;
ambara—clothes; *bhuṣaṇā*—and ornaments; *govinda*—Kṛṣṇa; *citta*—the heart;
haraṇam—stealing; *veṇunā*—with the flute; *madhuram*—sweetly; *jagau*—sang.

There, dressed in wonderful and colorful clothing and ornaments, Goddess Rādhikā began to play on a flute sweet music that charmed the heart of Lord Govinda.

Text 16

tad-gīta-mohita-matiḥ
śrī-kṛṣṇo rādhikā-patiḥ
āvīrbabhūva deveśi
sthāne tatra manorame

tad—Her; *gīta*—music; *mohita*—charmed; *matiḥ*—heart; *śrī-kṛṣṇo*—Kṛṣṇa;
rādhikā—of Rādhā; *patiḥ*—the Lord; *āvīrbabhūva*—appeared; *deveśi*—O queen of
the demigods; *sthāne tatra*—in that place; *manorame*—charming.

O queen of the demigods, His heart enchanted by Her music, Śrī Kṛṣṇa, the
Lord of Rādhikā, appeared in that charming place.

Text 17

*dr̥ṣṭvā tam rādhikā-kāntam
śrī-rādhā kṛṣṇa-mohinī¹
pragrhya pāñinā pāñim
mahānandam jagāma ha*

dr̥ṣṭvā—seeing; *tam*—Him; *rādhikā*—of Rādhā; *kāntam*—the beloved; *śrī-rādhā*—Rādhā; *kṛṣṇa*—of Kṛṣṇa; *mohinī*—the enchantress; *pragrhya*—taking; *pāñinā*—by the hand; *pāñim*—hand; *mahā-ānandam*—great bliss; *jagāma*—went; *ha*—indeed.

Seeing Her lover, Śrī Rādhā, who enchants Lord Kṛṣṇa, took Him by the hand and became very happy.

Text 18

*bhāvam vilokya rādhāyāḥ
śrī-rādhā-prāṇa-vallabhaḥ
uvāca tāṁ mahā-devīm
prema-gadgadayā girā*

bhāvam—the love; *vilokya*—seeing; *rādhāyāḥ*—of Rādhā; *śrī-rādhā-prāṇa-vallabhaḥ*—He who is more dear to Rādhā than Her own life; *uvāca*—said; *tāṁ*—to Her; *mahā-devīm*—the Goddess; *prema*—with love; *gadgadayā*—choked; *girā*—with words.

Seeing Rādhā's love for Him, He who is more dear to Rādhā than Her own life, with words choked with love said to the great Goddess:

Text 19

śrī-kṛṣṇa uvāca

*tvat-tulyā nāsti me kānte
priyā kutra varānane
na tyajāmi kṣanam api
tvāṁ prāṇa-sādṛśīm mama*

śrī-kṛṣṇaḥ uvāca—Lord Kṛṣṇa said; *tvat-tulyā*—equal to You; *na*—not; *asti*—is; *me*—for Me; *kānte*—O beloved; *priyā*—dear; *kutra*—where?; *varānane*—O girl with the beautiful face; *na*—not; *tyajāmi*—I will leave; *kṣanam*—for a moment; *api*—even; *tvāṁ*—You; *prāṇa*—life-breath; *sādṛśīm*—like; *mama*—My.

Śrī Kṛṣṇa said: O beloved, for Me no one is equal to You. O girl with the beautiful face, where is anyone as dear to Me as You? I will never leave You, even for a single moment. You are as dear to Me as My own life.

Texts 20 and 21

*etad eva param sthānam
mad-arthaṁ yat kṛtam tvayā
sakhībhir navabhir yuktam
nava-kuñja-samanvitam*

*nava-rūpaṁ kariṣyāmi
tvayā sārdham varānane
nava-vṛndāvanam tasmān
mad-bhaktair gīyate sadā*

etad—this; *eva*—indeed; *param*—transcendental; *sthānam*—abode; *mad-arthaṁ*—for My sake; *yat*—which; *kṛtam*—created; *tvayā*—by You; *sakhībhir*—with Your friends; *navabhir*—by nine; *yuktam*—endowed; *nava*—nine; *kuñja*—forests; *samanvitam*—with; *nava*—nine; *rūpaṁ*—forms; *kariṣyāmi*—I will do; *tvayā*—ou; *sārdham*—with; *varānane*—O girl with the beautiful face; *nava*—new; *vṛndāvanam*—Vṛndāvana; *tasmāt*—therefore; *mad*—My; *bhaktair*—by the devotees; *gīyate*—is sung; *sadā*—eternally.

In this transcendental abode of nine forests You and nine of Your friends have created for My sake I will manifest a new form and enjoy new pastimes with You, O girl with the beautiful face. For this reason My devotees will eternally proclaim that this place is a new Vṛndāvana.

Text 22

*etasya dvīpa-tulyatvān
navadvīpaṁ vidur budhāḥ
atra sarvāni tīrthāni
nivasantu mad-ājñayā*

etasya—of this; *dvīpa*—island; *tulyatvāt*—because of being like; *navadvīpaṁ*—Navadvīpa; *vidur*—know; *budhāḥ*—the wise; *atra*—here; *sarvāni*—all; *tīrthāni*—holy places; *nivasantu*—live; *mad*—by My; *ājñayā*—order.

Because this place is like a group of islands, the wise know this place as Navadvīpa (Nine Islands). By My order all holy places reside here.

Text 23

*mat-prīty-arthaṁ yataḥ kānte
nirmitaṁ sthānaṁ uttamam
nivasāmi tvayā sārdhaṁ
nityaṁ atra varānane*

mat-prīti-arthaṁ—to please Me; *yataḥ*—because; *kānte*—O beloved; *nirmitaṁ*—created; *sthānaṁ*—place; *uttamam*—transcendental; *nivasāmi*—I reside; *tvayā*—You; *sārdhaṁ*—with; *nityaṁ*—eternally; *atra*—here; *varānane*—O girl with the beautiful face.

O girl with the beautiful face, I will eternally stay with You here in this transcendental place You have created to please Me.

Text 24

*asmin āgatya ye martyās
tvayā māṁ paryupāsate
sakhītvāṁ āvayor nityaṁ
prāpnuvanti su-niścitam*

asmin—here; *āgatya*—going; *ye*—who; *martyās*—mortals; *tvayā*—with You; *māṁ*—Me; *paryupāsate*—worship; *sakhītvāṁ*—the status of being a friend; *āvayor*—of Us; *nityaṁ*—eternal; *prāpnuvanti*—attain; *su-niścitam*—certainly.

Human beings who come here and worship You and Me will certainly become Our eternal gopī-friends.

Text 25

*etad eva param sthānaṁ
yathā vṛndāvanāṁ priye
sakṛd gamana-mātreṇa
sarva-tīrtha-phalaṁ labhet
avayoh prīti-janānīm
bhaktīm ca pralabhed dhruvam*

etad—this; *eva*—indeed; *param*—transcendental; *sthānam*—abode; *yathā*—as; *vṛndāvanam*—Vṛndāvana; *priye*—O beloved; *sakṛd*—once; *gamana*—by going; *mātreṇa*—merely; *sarva*—of all; *tīrtha*—pilgrimages; *phalam*—the fruit; *labhet*—attains; *avayoh*—of Us; *prīti*—pleasure; *jananīm*—the mother; *bhaktim*—devotion; *ca*—and; *pralabhed*—atains; *dhruvam*—indeed.

O beloved, this transcendental abode is like Vṛndāvana. Simply by going here one attains the result of all other pilgrimages. Here one attains pure devotional service, which is very pleasing to Us.

Text 26

śrī-mahādeva uvāca

*ity uktvā rādhikā-kānto
rādhāya priyayā saha
ekī-bhūya mahā-bhāge
tatrāśit satatam priye*

śrī-mahādevah uvāca—Lord Śiva said; *iti*—thus; *uktvā*—having spoken; *rādhikā-kānto*—Rādhā's beloved; *rādhayā*—Rādhā; *priyayā*—dear; *saha*—with; *ekī-bhūya*—becoming one; *mahā-bhāge*—O fortunate one; *tatra*—there; *āśit*—was; *satatam*—eternally; *priye*—O beloved.

Lord Śiva said: O beloved, O fortunate one, after speaking these words, Rādhā's beloved Kṛṣṇa became one with Rādhā. In that form He stays in that place eternally.

Texts 27 and 28

*antah kṛṣṇam bahir gauram
sac-cid-ānanda-vigraham
ekam advayam ālokya
tattraiva lalitā sakhi*

*vihāya ramanī-rūpam
śrī-gaura-prīti-bhājanam
jagrāha pauruṣam rūpam
tat-sevārtham maheśvari*

antah—within; *kṛṣṇam*—dark-complexioned Kṛṣṇa; *bahir*—without; *gauram*—fair-complexioned Lord Caitanya; *sat*—eternal; *cit*—full of knowledge; *ānanda*—

and bliss; *vigraham*—form; *ekam*—one; *advayam*—without division; *ālokyā*—seeing; *tatra*—there; *eva*—indeed; *lalitā*—Lalitā; *sakhī*—friend; *vihāya*—abandoning; *ramaṇī*—of a beautiful girl; *rūpam*—the form; *śrī-gaura*—of Lord Caitanya; *prīti*—of love; *bhājanam*—object; *jagrāha*—took; *pauruṣam*—a male; *rūpam*—form; *tat-sevārtham*—to serve Him; *maheśvari*—O goddess.

O goddess, seeing that They had both joined to become a single spiritual form of eternal bliss and knowledge, a form that was dark-complexioned Kṛṣṇa within and fair-complexioned Gaura without, Their friend Lalitā left her form of a beautiful girl and, to serve Them, accepted a male form full of love for Lord Gaura.

Text 29

*lalitām ca tathā-bhūtam
viśākhādyā vilokya tāḥ
babhūvuḥ sahasā devi
puruṣākṛtayas tadā*

lalitām—Lalitā; *ca*—and; *tathā*—in that way; *bhūtam*—become; *viśākhā*—by Viśākhā; *adyāḥ*—headed; *vilokya*—seeing; *tāḥ*—they; *babhūvuḥ*—became; *sahasā*—at once; *devi*—O goddess; *puruṣa*—male; *ākṛtayas*—forms; *tadā*—then.

O goddess, when Viśākhā and the other gopīs saw Lalitā transformed in this way, they at once accepted male forms.

Text 30

*jaya gaura-hare deva
dhvanir āśin mahān tadā
tam rādhā-ramaṇam tasmād
bhaktāḥ gaura-hariṁ jaguḥ*

jaya—glories; *gaura-hare*—to Lord Gaura-Hari; *deva*—O Lord; *dhvanir*—the sound; *āśit*—was; *mahān*—great; *tadā*—then; *tam*—Him; *rādhā-ramaṇam*—Rādhā's lover; *tasmād*—then; *bhaktāḥ*—the devotees; *gaura-hariṁ*—Gaura-Hari; *jaguḥ*—sang.

Then there was a great sound of "Jaya Gaura-Hari!" The devotees were calling Rādhā's lover Gaura-Hari.

Text 31

*gaurī śrī-rādhikā devī
hariḥ kṛṣṇah prakīrtitah
ekatvāc ca tayoḥ skṣad
iti gaura-harim viduh*

gaurī—fair; *śrī-rādhikā*—Rādhā; *devī*—goddess; *hariḥ*—Hari; *kṛṣṇah*—Kṛṣṇa; *prakīrtitah*—glorified; *ekatvāt*—as one; *ca*—also; *tayoḥ*—of Them; *skṣad*—directly; *iti*—thus; *gaura-harim*—Gaura-Hari; *viduh*—know.

Goddesss Śrī Rādhikā is fair (gaura) and Lord Kṛṣṇa is dark (hari). The wise know that that because They have now become one, They are now known as Gaura-Hari.

Text 32

*tat-kālam ārabhya su-padma-locanah
kṛṣṇas tri-bhaṅgo muralī-dharo 'vyayah
cakāra yugmam nija-vigraham param
rādhā ca devī nava-padma-locanā*

tat-kālam—that time; *ārabhya*—beginning; *su-padma-locanah*—whose eyes are lotus flowers; *kṛṣṇas*—Kṛṣṇa; *tri-bhaṅgo*—whose form bends in three places; *muralī-dharo*—who holds the flute; *avyayah*—eternal; *cakāra*—made; *yugmam*—both; *nija-vigraham*—own form; *param*—supreme; *rādhā*—Rādhā; *ca*—and; *devī*—goddess; *nava-padma-locanā*—whose eyes are new lotus flowers.

From that time on eternal lotus-eyed Lord Kṛṣṇa, whose form gracefully bends in three places and who plays the flute became joined with new-lotus-eyed Goddess Rādhā in a single form.

Text 33

*vṛndāvane sadā kṛṣṇaiḥ
ānanda-sadane mudā
tad-vāme rādhikā-devī
sthitvā ramayate priye*

vṛndāvane—in Vṛndāvana; *sadā*—eternaly; *kṛṣṇam*—Kṛṣṇa; *ānanda*—of bliss; *sadane*—in the abode; *mudā*—happily; *tad-vāme*—on His left; *rādhikā-devī*—Goddess Rādhā; *sthitvā*—staying; *ramayate*—enjoys; *priye*—O beloved.

O beloved, eternally staying in the blissful abode of Vṛndāvana, Lord Kṛṣṇa eternally and happily pleases Goddess Rādhikā, who stays at His left side.

Text 34

*navadvīpe ca sa kṛṣṇa
ādāya hṛdaye svayam
gajendra-gamanam rādhām
sadā ramayate mudā*

navadvīpe—in Navadvīpa; *ca*—and; *sah*—He; *kṛṣṇah*—Kṛṣṇa; *ādāya*—taking; *hṛdaye*—in the heart; *svayam*—pewrsonally; *gajendra*—of the king of elephants; *gamanam*—the graceful motions; *rādhām*—Rādhā; *sadā*—eternaly; *ramayate*—pleases; *mudā*—happily.

In Navadvīpa Lord Kṛṣṇa takes into His heart Śrī Rādhā, who is graceful as a regal elephant, and happily pleases Her there.

Text 35

*lalitādyāś ca ya sakhyah
śrī-rādhā-kṛṣṇayoh śive
sevante nija-rūpena
vṛndārānye ca tau sada*

*navadvīpe tu tāḥ sakhyo
bhakta-rūpa-dharāḥ priye
ekāṅgam śrī-gaura-harim
sevante satatam mudā*

lalitā-ādyāś—headed by Lalitā; *ca*—and; *yāḥ*—which; *sakhyah*—friends; *śrī-rādhā-kṛṣṇayoh*—of Rādhā-Kṛṣṇa; *śive*—O auspicious one; *sevante*—serve; *nija-rūpena*—in their own form; *vṛndārānye*—in Vṛndāvana; *ca*—and; *tau*—Them; *sadā*—eternally; *navadvīpe*—in Navadvīpa; *tu*—indeed; *tāḥ*—they; *sakhyo*—friends; *bhakta*—of devotees; *rūpa*—forms; *dharāḥ*—holding; *priye*—O beloved; *eka*—one; *āṅgam*—body; *śrī-gaura-harim*—Lord Gaura-Hari; *sevante*—serve; *satatam*—eternally; *mudā*—with joy.

O auspicious one, O beloved, Lalitā and the gopīs who in their own forms eternally serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana forest, accept the forms of devotees in Navadvīpa where they eternally and joyfully serve Lord Gaura-Hari, who is Śrī Śrī Rādhā-Kṛṣṇa joined in a single form.

Text 37

*ya eva rādhikā-kṛṣṇah
sa eva gaura-vigrahaḥ
yac ca vṛndāvanam devi
nava-vṛndāvanam ca tat*

yah—who; eva—indeed; rādhikā-kṛṣṇah—Rādhā-Kṛṣṇa; sah—He; eva—indeed; gaura-vigrahaḥ—the form of Lord Gaura; yat—which; ca—and; vṛndāvanam—Vṛndāvana; devi—O goddess; nava-vṛndāvanam—nine Vṛndāvanas; ca—and; tat—that.

Śrī Śrī Rādhā-Kṛṣṇa are the form of Lord Gaura and Vṛndāvana is the nine forests of Navadvīpa.

Texts 38 and 39

*vṛndāvane navadvīpe
bheda-bhuddhiś ca yo narah
tathaiva rādhikā-kṛṣṇe
śrī-gaurāṅge parātmāni

mac-chūla-pāta-nirbhinna-
dehāḥ so 'pi narādhāmaḥ
pacyate narake ghore
yāvad āhūta-samplavam*

vṛndāvane—Vṛndāvana; navadvīpe—Navadvīpa; bheda-buddhiś—the concept of difference; ca—and; yo—which; narah—person; tathā—in that way; eva—indeed; rādhikā-kṛṣṇe—in Rādhā-Kṛṣṇa; śrī-gaurāṅga—in Lord Caitanya; parātmāni—the Supreme Lord; mat—my; śūla—of the trident; pāta—by the falling; nirbhinna—broken; dehāḥ—body; sah api—he; narādhāmaḥ—the lowest of persons; pacyate—is cooked; narake—in hell; ghore—horrible; yāvad—as; āhūta—called; samplavam—inundation.

A person who thinks Vṛndāvana is different from Navadvīpa and Śrī Śrī Rādhā-Kṛṣṇa are different from the Supreme Lord, Śrī Gaurāṅga, is cut to pieces by my

trident. That lowest of persons will cook in a horrible hell until the day when the flooding waters of cosmic dissolution are called.

Text 40

etat te kathitam devi
dvīpasyo tpatti-kāraṇam
sarva-pāpa-haram puṇyam
bhakti-dam satataṁ nṛṇām

etat—this; *te*—to you; *kathitam*—spoken; *devi*—O queen; *dvīpasya*—of the island; *utpatti*—of the creation; *kāraṇam*—the cause; *sarva*—all; *pāpa*—sins; *haram*—removing; *puṇyam*—sacred; *bhakti-dam*—giving devotional service; *satataṁ*—always; *nṛṇām*—to the people.

O goddess, I have described to you the creation of Navadvīpa. This sacred narration removes all sins and gives eternal pure devotional service to the people.

Text 41

prātar utthāya yo martyah
śrī-gaura-gata-mānasah
prapaṭhet śṛṇuyād vāpi
sa gaurāṅgam avāpnuyāt

prātar—early in the morning; *utthāya*—rising; *yo*—who; *martyah*—a human being; *śrī-gaura-gata-mānasah*—his heart fixed on Lord Gaura; *prapaṭhet*—reads; *śṛṇuyād*—hears; *vā*—or; *api*—also; *sah*—he; *gaurāṅgam*—Lord Caitanya; *avāpnuyāt*—attains.

A human being who rises early in the morning and, his mind fixed on Lord Gaura, reads or hears this narration, ultimately attains Lord Gaurāṅga.

Text 42

adyāpi sac-cid-ānandaṁ
śrī-gaurāṅgam mahāprabhum
navadvīpe prapaśyanti
tad-bhaktā na ca nāstikāḥ

adya—now; *api*—even; *sat*—eternal; *cit*—full of knowledge; *ānandaṁ-and bliss*; *śrī-gaurāṅgam mahāprabhum*—Lord Gaurāṅga Mahāprabhu; *navadvīpe*—in

Navadvīpa;
prapaśyanti—see; *tad-bhaktāḥ*—His devotees; *na*—not; *ca*—and; *nāstikāḥ*—atheists.

In Navadvīpa even now they directly see Lord Gaurāṅga Mahāprabhu, whose form is eternal and full of knowledge and bliss. They who are atheists cannot see the Lord at all.

Text 43

*aham vṛndāvane ramye
gaurāṅgam dṛṣṭavān purā
rāse rāseśvaram devam
skṣān manmatha-mohanam*

aham—I; *vṛndāvane*—in Vṛndāvana; *ramye*—beautiful; *gaurāṅgam*—Lord Caitanya;
dṛṣṭavān—saw; *purā*—in ancient times; *rāse*—in the rāsa dance; *rāseśvaram*—the Lord of the rasa dance; *devam*—the Supreme Lord; *skṣāt*—directly; *manmatha*—Kāmadeva; *mohanam*—enchanting.

I myself, long ago, in Vṛndāvana, in the circle of the rāsa dance, saw Lord Kṛṣṇa, who is more enchanting than Kāmadeva and who is the master of the rāsa dance, appear as Lord Gaurāṅga.

Text 44

*sa eva kṛṣṇa-caitanyaḥ
kalpe kalpe varānane
āvirbhūya navadvīpe
prema-bhakti-prado bhavet*

sah—He; *eva*—indeed; *kṛṣṇa-caitanyaḥ*—Kṛṣṇa Caitanya; *kalpe kalpe*—kalpa after kalpa; *varānane*—O girl with the beautiful face; *āvirbhūya*—appearing; *navadvīpe*—in Navadvīpa; *prema-bhakti-prado*—giving pure love and devotion; *bhavet*—will be.

O girl with the beautiful face, kalpa after kalpa Śrī Kṛṣṇa Caitanya appears in Navadvīpa and gives to the people pure love and devotion to Lord Kṛṣṇa.

Text 45

*etad rahasyam kathitam tava priye
mūḍhān abhaktān na ca jātu varṇaya
bhaktāya deyam pariśuddha-buddhaye
śrotum kim anyan mama sampratīcchasi*

etad—this; *rahasyam*—secret; *kathitam*—spoken; *tava*—to you; *priye*—O beloved; *mūḍhān*—fools; *abhaktān*—non-devotees; *na*—not; *ca*—and; *jātu*—ever; *varṇaya*—describe; *bhaktāya*—to a devotee; *deyam*—should be given; *pariśuddha*—pure; *buddhaye*—intelligence; *śrotum*—to hear; *kim*—what?; *anyat*—else; *mama*—of me; *samprati*—now; *icchasi*—you desire.

O beloved, please never speak this secret to fools or non-devotees. This narration should be given to a devotee whose intelligence is pure. What more would you like to hear from me?

Note: Here the passage from Śrī Ananta-saṁhitā ends and a passage from the Urdhvāmnāya Tantra is quoted.

Text From the Urdhvāmnāya Tantra

*ūrdhvāmnāya-saṁhitāyāṁ
skṣād bhagavatoditam*

*vaivasvatāntare brahmaṇ
gaṅgā-tīre su-puṇya-de
hari-nāma tadā dattvā
caṇḍālān haḍḍikāṁs tathā*

*brāhmaṇān kṣatriyān vaiṣyān
śataśo 'tha sahasraśah
uddhariṣyāmy aham tatra
tapta-svarṇa-kalevaraḥ
sannyāsaṁ ca kariṣyāmi
kāñcana-grāmaṁ āśritah*

ūrdhvāmnāya-saṁhitāyāṁ—in the Urdhvāmnāya-saṁhitā; *skṣād*—directly; *bhagavatā*—by the Lord; *uditam*—spoken; *vaivasvata*—the Vaivasvata-manvantara; *antare*—in; *brahmaṇ*—O Brāhmaṇa; *gaṅgā*—of the Ganges; *tīre*—on the shore; *su-puṇya-de*—sacred; *hari*—of Lord Hari; *nāma*—the name; *tadā*—then; *dattvā*—giving; *caṇḍālān*—to the outcastes; *haḍḍikān*—low-castes; *tathā*—then; *brāhmaṇān*—to the brāhmaṇas; *kṣatriyān*—kṣatriyas; *vaiṣyān*—vaiṣyas; *śataśo*—hundreds; *atha*—then; *sahasraśah*—thousands; *uddhariṣyāmi*—I will deliver; *aham*—I; *tatra*—there; *tapta*—molten; *svarṇa*—gold; *kalevaraḥ*—body;

sannyāsam—sannyāsa; *ca*—and; *kariṣyāmi*—I will do; *kāñcana-grāmam*—Kāñcana-grāma; *śritah*—taking shalter.

In the Urdhvāmnāya-saṁhitā the Supreme Personality of Godhead Himself said: O brāhmaṇa, during the Vaivasvata-manvantara, on the sacred banks of the Ganges I will give to the people the holy name of Lord Hari. I will deliver hundreds and thousands of caṇḍālas, śūdras, brāhmaṇas, kṣatriyas, and vaiśyas. My form splendid as molten gold, I will go to Kāñcana-grāma and accept the renounced order (sannyāsa).

Chapter Three

Introduction

*purāne varṇitam yad yan
navadvīpa-pramāṇakam
adhyāye 'smiṁ samāsenā
saṅgrahiṣyāmi sāmpratam
śrīmad-bhāgavatasyādau
pramāṇam saṅgrahiṣyate*

purāne—in the Puranas; *varṇitam*—described; *yad yat*—what; *navadvīpa*—about Navadvipa; *pramāṇakam*—evidence; *adhyāye*—chapter; *asmīn*—in this; *samāsenā*—in general; *saṅgrahiṣyāmi*—I will gather; *sāmpratam*—now; *śrīmad-bhāgavatasya* *ādau*—beginning with Srimad-Bhagavatam; *pramāṇam*—evidence; *saṅgrahiṣyate*—is collected.

In this chapter I will present the descriptions of Navadvīpa given in the Purāṇas. I will begin with the evidence presented in Śrīmad-Bhāgavatam.

Text 1

śrī-pṛthu-carite

*gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bhubhuje
bhogān puṇya jihāsayā*

śrī-pṛthu-carite—in the account of King Pṛthu's activities; *maitreyah uvāca*—the great saint Maitreya said; *gaṅgā*—the River Ganges; *yamunayoh*—of the River Yamunā; *nadyoh*—of the two rivers; *antarā*—between; *kṣetram*—the land; *āvasan*—living there; *ārabdhān*—destined; *va*—like; *bubhuje*—enjoyed; *bhogān*—fortunes; *punya*—pious activities; *jihāsayā*—for the purpose of diminishing.

In the account of King Pṛthu's activities it is said
(4.21.11-12):

The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land (Navadvīpa) between two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.*

Text 2

sarvatrāskhalitādeśah
sapta-dvīpaika-danda-dhṛk
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ

sarvatra—everywhere; *askhalita*—irrevocable; *ādeśah*—order; *sapta- dvīpa*—seven islands; *eka*—one; *danda-dhṛk*—the ruler who holds the scepter; *anyatra*—except; *brāhmaṇa-kulāt*—brāhmaṇas and saintly persons; *anyatra*—except; *acyuta-gotrataḥ*—descendants of the Supreme Personality of Godhead (Vaiṣṇavas).

Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas, and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].*

Text 3

bhū-gola-varṇane

*tathaivālakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny atikramya
hemakūṭād dhaimakūṭāny ati-rabhasatara- ramhasā luthayantī bhāratam abhivarṣam
dakṣiṇasyāṁ diśijaladhim abhipraviśati yasyāṁ snānārthaṁ cāgacchataḥ pūṁsaḥ
pade pade 'svamedha-
rājasūyādīnām phalam na durlabham iti.*

bhu-gola-varṇane—in the description of the earth; *tathā eva*—similarly; *alakanandā*—the branch known as Alaka- nandā; *dakṣiṇena*—by the southern side; *brahma-sadanāt*—from the city known as Brahmapurī; *bahūni*—many; *giri-kūṭāni*—the tops of mountains; *atikramya*—crossing over; *hemakūṭāt*—from Hemakūta Mountain; *haimakūṭāni*—and Himakūta; *ati-rabhasatara*—more fiercely; *ramhasā*—with great force; *lūṭhayantī*—plundering; *bhāratam abhivarṣam*—on all sides of Bhārata-varṣa; *dakṣiṇasyām*—in the southern; *diśi*—direction; *jaladhim*—the ocean of salt water; *abhipraviśati*—enters into; *yasyām*—in which; *snāna-artham*—for bathing; *ca*—and; *āgacchataḥ*—of one who is coming; *pūṁsaḥ*—a person; *pade pade*—at every step; *aśvamedha-rājasūya-ādīnām*—of great sacrifices like the Aśvamedha yajña and Rājasūya yajña; *phalam*—the result; *na*—not; *durlabham*—very difficult to obtain; *iti*—thus.

In the description of the earth Navadvīpa is referred to in these words (5.17.9):

Similarly, the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Memakūta and Himakūta. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bhārata-varṣa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha yajñas.*

Text 4

śrī-vidura-tīrtha-yatrāyām

*svayam dhanur dvāri nidhāya māyām
bhrātah puro marmasu tādito 'pi
sa ittham atyulbāṇa-karṇa-bāṇair
gata-vyatho 'yād urumānayānah*

śrī-vidura—of Śrī Vidura; *tīrtha-yatrāyām*—in the pilgrimages; *svayam*—he himself; *dhanuh dvāri*—bow on the door; *nidhāya*—keeping; *māyām*—Māyāpura; *bhrātuḥ*—brother's; *pu rah*—from the palace; *marmasu*—in the core of the heart; *tāditaḥ*—being afflicted; *api*—in spite of; *sah*—he (Vidura); *ittham*—like this; *atyulbāṇa*—severely; *karṇa*—ear; *bāṇaiḥ*—by the arrows; *gata- vyathah*—without being sorry; *ayāt*—excited; *uru*—great; *māna- yānah*—so thinking.

In the description of Śrī Vidura's pilgrimages it is said (3.1.16,18,19):

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry. He left to go to Śrī Māyāpura.*

Text 5

*pureṣu puṇyopavanādri-kunjesv
apāṅka-toyeṣu sarit-saraḥsu
ananta-liṅgaiḥ samalaṅkṛteṣu
cacāra tīrthāyataneṣv ananyah*

pureṣu—holy places like Ayodhyā, Dvārakā and Mathurā; *puṇya*—piety; *upavana*—the air; *adri*—hill; *kunjeṣu*—in the orchards; *apāṅka*—without sin; *toyeṣu*—in the water; *sarit*—river; *saraḥsu*—lakes; *ananta-liṅgaiḥ*—the forms of the Unlimited; *samalaṅkṛteṣu*—being so decorated; *cacāra*—executed; *tīrtha*—places of pilgrimage; *āyataneṣu*—holy lands; *ananyah*—alone or seeing Kṛṣṇa alone.

He began to travel alone, thinking only of Kṛṣṇa, through various holy places like Ayodhyā, Dvārakā and Mathurā. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.*

Text 6

*gām paryāṭan medhya-vivikta-vṛttih
sadāpluto 'dhāḥ śayano'vadhūtah
alakṣitah svair avadhūta-veso
vratāni cere hari-toṣaṇāni*

gām—earth; *paryāṭan*—traversing; *medhya*—pure; *vivikta-vṛttih*—independent occupation for living; *sadā*—always; *āplutah*—sanctified; *adhāḥ*—on the earth; *śayanah*—lying; *avadhūtah*—without dressing (of the hair, etc.); *alakṣitah*—without being seen; *svaiḥ*—alone; *avadhūta-veṣah*—dressed like a mendicant; *vratāni*—vows; *cere*—performed; *hari-toṣaṇāni*—that pleased the Lord.

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.*

Text 7

śuddham sva-dhāmny uparatākhila-buddhy-avastham
cin-mātram ekam abhayam pratiṣidhya māyām
tiṣṭham tayaiva puruṣatvam upetya tasyām
āste bhavān pariśuddha ivātma-tantrah

śuddham—pure; sva-dhāmni—in own abode; uparatākhila-buddhy-avastham—situated in all intelligence; cin-mātram—spiritual; ekam—one; abhayam—fearless; pratiṣidhya—checking; māyām—Māyāpura; tiṣṭhan—standing; tayā—by You; eva—indeed; puruṣatvam—the Supreme Person; upetya—approaching; tasyām—in this; āste—stays; bhavān—You; pariśuddhaḥ—pure; iva—as; ātma-tantrah—
independent.

O Lord, You manifest Your pure, spiritual, fearless form and appear in Your own abode of Śrī Māyāpura. You are independent and do as You like.

Text 8

yuga-yogyopāsanā-sambandhe

kasmin kāle sa bhagavān
kim varṇah kīdrśo nr̥bhiḥ
nāmnā vā kena vidhinā
pūjyate tad iha cyatām

yuga—for the yuga; yogya—appropriate; upāsanā—worship; sambandhe—in relationship; kasmin—in what?; kāle—time; saḥ—He; bhagavān—the Lord; kim—what?; varṇah—color; kīdrśo—like what?; nr̥bhiḥ—by men; nāmnā—by name; vā—or; kena—by what; vidhinā—rule; pūjyate—is worshiped; tad—that; iha—here; cyatām—should be said.

The method of worship appropriate for this yuga is described in these words (11.5.31-34):

At what time will the Supreme Lord appear? What will be His color? What will He be like? What will be His name? How will He be worshiped by men? Please tell all this.

Text 9

*iti dvāpara urvīśa
 stu vanti jagad-īsvaram
 nānā-tan tra-vidhānenā
 kalāv api yathā śṛṇu*

iti—th us; *dvāpare*—in the Dvāpara Age; *urvīśa*—O King; *stuvanti*—th ey
 praise.; *jagat-*
īsvaram—the Lord of the u niverse; *nānā*—various; *tantra*—of scriptu res.;
vidhānenā—by the regulations; *kalau*—in the age of Kali; *api*—also; *yathā*—in
 which manner; *śṛṇu*—please hear.

O King, in this way people in Dvāpara-yuga worshiped the Lord of the
 universe. In Kali-yuga they also worship the Supreme Personality of Godhead by
 the regulations of the revealed scriptures. Kindly now hear of that from me.*

Text 10

*kṛṣṇa-varṇam tvīśākṛṣṇam
 sāṅgopāṅgāstra-pārṣadam
 yajñaiḥ saṅkīrtana-prāyair
 yajanti hi sumedhasaḥ*

kṛṣṇa-varṇam—repeating the sy I la bles kṛṣ-ṇa; *tvīśā*—with a luste r; *akṛṣṇam*—
 not black
 (golden); *sa-aṅga*—along with associates; *upāṅga*—se rvitors; *astra*—weapons;
pārṣadam—confidential compan ions; *yajñaiḥ*—by sac rific e; *saṅkīrtana-prāyaiḥ*—
 consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly;
su-medhasaḥ—intelligent persons.

In the age of Kali, intelligent persons perform congregational chanting to
 worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa.
 Although His complexion is
 not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants,
 weapons and confidential companions.*

Text 11

*dhyeyam sadā paribhava-ghnam abhīṣṭa-doham-
 tirthāspadam siva-viriñci-nutam śaranyam
 bhṛtyārti-ham praṇata-pāla-bhavābdhi potam
 vande mahā-puruṣa te caraṇāravindam*

dhyeyam—should be meditated on; *sadā*—always; *paribhava*—distresses;

ghnam—destroying; *abhiṣṭa-doham*—satisfying desires; *tirtha*—of all holy places; *aspadam*—the abode; *siva*—for Lord Śiva; *viriñci*—and Brahmā; *nutam*—worshipable; *śaranyam*—the shelter; *bṛtya*—of His servants; *arti*—the distresses; *ham*—removing; *pranata*—for the surrendered souls; *pāla*—protector; *bhava*—of repeated birth and death; *ābdhi*—ocean; *potam*—boat; *vande*—respectful obeisances; *mahā-puruṣa*—Supreme Personality of Godhead; *te*—Your; *caraṇāravindam*—lotus feet.

We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death.*

Text 12

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīm
dharmistha ārya-vacasā yad agād aranyakam
māyā-mrgam dayitayepsitam an vadhāvad
vande mahā-purusa te caraṇāravindam*

tyaktvā—leaving aside; *sudustyaja*—difficult to abandon; *sura*—by the demigods; *ipsita*—desired; *rājya*—regal; *lakṣmīm*—goddess of fortune; *dharmiṣṭha ārya-vacasā*—by the words of the pious; *yad*—which; *agād*—went; *aranyakam*—to the forest; *māyā-mrgam*—illusion; *dayitayā*—mercifully; *ipsitam*—desired; *anvadhāvad*—followed; *vande*—obeisances; *mahā-purusa*—the Lord; *te*—of You; *caraṇa*—feet; *aaravindam*—lotus.

We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy.*

Text 13

*vāyu-purāṇa-madhye ca
svayam bhagavateritam
kalau saṅkīrtanārambhe
bhavisyāmi śacī-sutah*

*svarṇādi-tīram āsthāya
navadvīpe janāśraye
tatra dvija-kula-śreṣṭho
bhaviṣyāmi dvijālaye*

*vāyu-purāṇa-madhye—in the Vāyu Purāṇa; ca—and; svayam—personally;
bhagavatā—by the Lord; iritam—said; kalau—in the age of Kali; saṅkīrtana—of the
saṅkīrtana movement; ārambhe—in the beginning; bhaviṣyāmi—I will become;
śacī-sutah—the son of Śacī; svarṇādi-tīram—on the shore of the Ganges; āsthāya—
placing; navadvīpe—in Navadvīpa; jana—of the
living entities; āśraye—the shelter; tatra—there; dvija-kula-śreṣṭhe bgest;
bhaviṣyāmi—I will
become; dvija—of a brāhmaṇa; ālaye—in the home.*

In the Vāyu Purāṇa the Lord Himself said: In the age of Kali, when the saṅkīrtana movement is inaugurated, I shall descend as the son of Śacī-devi. By the Ganges' shore, in Navadvīpa, the shelter of the living entities, in a brāhmaṇa's home, I will become the best of brāhmaṇas.

Text 14

agni-purāṇe

*śāntātmā lamba-kaṇṭhaś ca
gaurāṅgaś ca surāvṛtaḥ*

*agni-purāṇe—in the Agni Purāṇa; śāntātmā—peaceful at heart; lamba-kaṇṭhah—
long neck; ca—and; gaurāṅgah—a fair complexion; ca—and; sura—by devottes;
āvṛtaḥ—surrounded.*

In the Agni Purāṇa it is said: Peaceful at heart, His neck long, and His complexion fair, the Supreme Lord will appear as Gaurāṅga, surrounded by His devotees.

Text 15

garude

*sādhavaḥ kali-kāle tu
tyaktvānya-tīrtha-sevanam*

*vṛṇdāranye 'thavā kṣetre
nava-khaṇde vasanti vā*

garude—in the Garuḍa Purāṇa; *sādhavah*—devotees; *kali-kāle*—in the age of Kali; *tu*—indeed; *tyaktva*—abandoning; *anya-tīrtha*—of other holy places; *sevanam*—the service; *vṛṇdāraṇye*—in Vṛṇdāvana; *athavā*—or; *kṣetre*—in a place; *nava-khaṇde*—of nine islands; *vasanti*—reside; *vā*—or.

In the Garuda Purāṇa it is said: In the age of Kali the devotees will abandon the service of other holy places and live in either Vṛṇdāvana or Navadvīpa.

Text 16

skānde

*māyāpurīm samaśritya
kalau ye mām upāsate
sarva-pāpa-vinirmuktās
te yānti paramām gatim*

skānde—in the Skanda Purāṇa; *māyāpurīm*—Māyāpura; *samaśritya*—taking shelter; *kalau*—in the age of Kali; *ye*—who; *mām*—Me; *upāsate*—worship; *sarva*—of all; *pāpa*—sins; *vinirmuktāḥ*—free; *te*—they; *yānti*—go; *paramām*—to the supreme; *gatim*—destination;

In the Skānda Purāṇa the Lord says: They who in the age of Kali take shelter of Māyāpura and worship Me become free from all sins and attain the supreme destination.

Text 17

*yat tīrtham vartate śrīmān
navadvīpe vibhāgaśah
tat-tīrtha-mahimā tatra
śata-koṭi-guṇam kalau*

yat—what; *tīrtham*—holy place; *vartate*—is; *śrīmāt*—beautiful; *navadvīpe*—in Navadvīpa; *vibhāgaśah*—in parts; *tat-tīrtha*—of that holy place; *mahimā*—the glory; *tatra*—there; *śata*—hundreds; *koṭi*—millions of times; *guṇam*—multiplied; *kalau*—in Kali.

The glories of other holy places are present hundreds and millions of times over in Navadvīpa in the age of Kali.

Text 18

*yathā cintāmaneḥ saṅgāt
dhātu-mūlyam pravardhate
gaura-saṅgāt tathā tīrtha-
māhātmyam parivardhate*

yathā—as; *cintāmaneḥ*—of a cintāmaṇi jewel; *saṅgat*—from the touch; *dhātu*—of the metal; *mūlyam*—the value; *pravardhate*—increases; *gaura*—of Lord Gaura; *saṅgāt*—from the touch; *tathā*—so; *tīrtha*—of the holy place; *māhātmyam*—the glory; *parivardhate*—increases.

As a metal's value increases with a cintāmaṇi jewel's touch, so the glory of any holy place increases with Lord Gaura's touch.

Text 19

*māyā māyāpuri skṣat
sarvānanda-vivardhini
śrī-garga-samhitāyām sa
kīrtitā pāpa-nāśinī*

māyā—the Lord's yogamāyā potency; *māyāpuri*—Māyāpura; *skṣat*—directly; *sarva*—all; *ānanda*—bliss; *vivardhini*—increasing; *śrī-garga-samhitāyām*—in the Garga-samhitā; *sā*—it; *kīrtitā*—glorified; *pāpa*—of sin; *nāśinī*—the destroyer.

Māyāpura is the Lord's yogamāyā potency. It is filled with ever-increasing bliss. In the Garga-samhitā its is described as "the destroyer of sins".

Text 20

*māyā tu bilvanīlād vā
gaṅgā-dvārā-vinirgatā*

*kuśavartamayī dhrauvyā
dhruva-maṇḍala-madhyagā*

māyā—Māyāpura; *tu*—indeed; *bilvanīlāt*—from Bilvanīla-kṣetra; *vā*—or; *gaṅgādvārā*—from Gaṅgādvārā; *vinirgatā*—manifested; *kuśavartamayī*—manifested in Kuśāvarta;
dhrauvyā—Dhruva; *dhruva-maṇḍala-madhyagā*—situated in Dhruva-maṇḍala.

Māyāpura is manifested from either Bilvanīla-kṣetra or Gaṅgādvārā. It is situated in Kuśāvarta and Dhruva-maṇḍala.

Text 21

*bhagavan-mandirād rājan
uttarasyāṁ diśi śrutam
krośārdhe nṛpa-śardūla
māyā-tīrtham manoharam*

bhagavat—of the Supreme Lord; *mandirāt*—from the temple; *rājan*—O king; *uttarasyāṁ diśi*—in the north; *śrutam*—heard; *krośa*—a krośa; *ardhe*—half; *nṛpa*—of kings; *śardūla*—O tiger; *māyā-tīrtham*—Māyāpura; *manoharam*—beautiful.

O king, O tiger among kings, I have heard that one mile north of the Lord's temple is beautiful Māyāpura.

Text 22

*virājate yathā nityam
durgā durgati-nāśinī
simhārūḍha bhadrakālī¹
caṇḍa-muṇḍa-vināśinī*

virājate—shines; *yathā*—as; *nityam*—eternally; *durgā*—Durgā; *durgati*—of wickedness; *nāśinī*—the destroyer; *simha*—on a lion; *ārūḍha*—riding; *bhadrakālī*—Bhadrakālī; *caṇḍa*—degraded; *muṇḍa*—and violent; *vināśinī*—destroying.

There goddess Durgā Bhadrakālī, who rides a tiger and destroys the wicked, violent and degraded, is eternally manifest with great splendor.

Text 23

*māyā-tīrthe ca yah snatvā
māyām sampūjya mānavāḥ
sarvam manoratha-prāptim
prāpnuyān nātra saṁśayah*

māyā-tīrthe—in Māyāpura; *ca*—and; *yah*—one who; *snatvā*—having bathed; *māyām*—the goddess of Māyāpura; *sampūjya*—worshiping; *mānavāḥ*—men; *sarvam*—all; *manoratha*—of desires; *prāptim*—attainment; *prāpnuyān*—attain; *na*—not; *atra*—here; *saṁśayah*—doubt;

Text 24

pṛthu-kuṇḍa-viṣaye garga-saṁhitāyām arjuna uvāca

*kañcanībhir latābhiś ca
sauvarṇaiḥ pañkajair vṛtam
vada mām devakī-putra
kasyedam kūṇḍam adbhutam*

pṛthu-kuṇḍa-viṣaye—in regard to Pṛthu-kuṇḍa; *garga-saṁhitāyām*—in the Garga-saṁhitā; *arjunah*—Arjuna; *uvāca*—said; *kañcanībhiḥ*—golden; *latābhiḥ*—with vines; *ca*—and; *sauvarṇaiḥ*—golden; *pañkajaiḥ*—with lotuses; *vṛtam*—filled; *vada*—tell; *mām*—me; *devakī-putra*—O son of Devakī; *kasya*—of whom?; *idam*—this; *kūṇḍam*—lake; *adbhutam*—wonderful.

Pṛthu-kuṇḍa (in Navadvīpa) is described in Garga-saṁhitā, where Arjuna says: O son of Devakī, please tell me who owns this wonderful lake filled with golden lotuses and surrounded by golden vines?

Text 25

bhagavān uvāca

*pṛthuh pūrve rāja-rājāḥ
svāyambhuva-kulodbhavaḥ
tatāpa sa tapo divyam
tasyedam kūṇḍam adbhutam*

bhagavān—the Lord; *uvāca*—said; *pṛthuh*—Pṛthu; *pūrve*—formerly; *rāja-rājāḥ*—the king of kings; *svāyambhuva-kula-udbhavaḥ*—born in the Svāyambhuva dynasty; *tatāpa saḥ tapaḥ*—performed austerities; *divyam*—spiritual; *tasya*—of him; *idam*—

this; *kunḍam*—lake; *adbhutam*—wonderful.

The Supreme Personality of Godhead said: In ancient times the great king Pṛthu of the Svāyambhuva dynasty performed spiritual austerities here. This is his wonderful lake.

Text 26

asya pītvā jalāṁ sadyah
sarva-pāpaiḥ pramucyate
snatvā tad dhāma paramam
yāti pārtha naretarah

asya—of it; *pītvā*—having drunk; *jalam*—the water; *sadyah*—at once; *sarva*—all; *pāpaiḥ*—from sins; *pramucyate*—is freed; *snatvā*—having bathed; *tad*—that; *dhāma*—abode; *paramam*—supreme; *yāti*—attains; *pārtha*—O son of Pṛthā; *nara-
itarah*—the lowest of men.

O son of Pṛthā, one who drinks the water here is at once free from all sins. The lowest of men who bathes here attains the supreme abode.

Text 27

tadottaram mathurām hi
tīrtham sarva-phala-pradam
varāhe vaisṇave tad vai
kīrtitam śubhadam nṛṇām

tadā—then; *uttaram*—to the north; *mathurām*—Mathurā; *hi*—indeed; *tīrtham*—
holy place; *sarva*—all; *phala*—fruits; *pradam*—giving; *varāhe*—Varāha; *vaisṇave*—
devotees; *tad*—that; *vai*—indeed; *kīrtitam*—glorified; *śubhadam*—auspicious;
nṛṇām—for humans.

To the north is the holy place Mathurā, which fulfills all desires, is auspicious for the people, and is glorified in the Varāha and Viṣṇu Purāṇas.

Text 28

śrī-sīmantadvīpa-stha-mathurā-māhātmya-kathane pādme

aho māyāpurī dhanyā
 vaikuṇṭhāc ca garīyasī
 dinam ekam nivāsenā
 harau bhaktih prajāyate

śrī-sīmantadvīpa-stha—situated in Śrī Sīmantadvīpa; *mathurā*—of Mathurā; *māhātmya*—of the glory; *kathane*—in the description; *pādme*—in the Padma Purāṇa; *ahah*—Oh; *māyāpurī*—Māyāpura; *dhanyā*—auspicious; *vaikuṇṭhāt*—than Vaikuṇṭha; *ca*—and; *garīyasī*—greater; *dinam*—day; *ekam*—one; *nivāsenā*—with residence; *harau*—for Lord Hari; *bhaktih*—devotion; *prajāyate*—is born.

In the Padma Purāṇa, in the glorification of the Mathurā situated in Śrī Sīmantadvīpa in Navadvīpa it is said: Auspicious Mathurā is greater than Vaikuṇṭha. By living there for a single day one develops devotion for Lord Hari.

Texts 29 and 30

śri-viṣṇu purāṇe

yamunā-salile snātaḥ
 puruṣo muni-sattama
 jyaiṣṭha-mūle 'male pakṣe
 dvādaśyām upavāsa-kṛt

samabhyarcyācyutam samyāg
 yamunāyām samāhitah
 aśvamedhasya yajñasya
 prāpnoty adhikajam phalam

śri-viṣṇu purāṇe—in the Viṣṇu Purāṇa; *yamunā-salile*—in the Yamuna's water;; *snātaḥ*—bathed; *puruṣah*—a person; *muni-sattama*—O great sage; *jyaiṣṭha-mūle*—in the star Mula in month of Jyaistha; *amale pakṣe dvādaśyām*—in the śukla-dvādaśī; *upavāsa-kṛt*—fasting;
samabhyarcyā—having worshiped; *acyutam*—Lord Acyuta; *samyāk*—completely; *yamunāyām samāhitah*—in the Yamunā; *aśvamedhasya yajñasya*—of an aśvamedha sacrifice; *prāpnoti*—attains; *adhikajam*—greater; *phalam*—result.

In the Śrī Viṣṇu Purāṇa it is said:

O great sage, a person who, fasting, bathes in the Yamunā's waters during the Mūlā-nakṣatra in the śukla-dvādaśī of the month of Jyaiṣṭha, and then with a peaceful heart worships Lord Acyuta on the Yamunā's shore, attains a result greater than the result of an aśvamedha-yajña.

Text 31

*yo jyaiṣṭha-śukla-dvādaśyāṁ
snātvā vai yamunā-jale
mathurāyāṁ harim dṛṣṭvā
prāpnoti paramāṁ gatim*

yah—who; jyaiṣṭha—in the month of Jyaiṣṭha; śukla-dvādaśyāṁ—on the śukla-dvādaśī; snātvā—having bathed; vai—indeed; yamunā-jale—in the Yamunā; mathurāyāṁ—in Mathurā; harim—the Deity of Lord Hari; dṛṣṭvā—having seen; prāpnoti—attains; paramāṁ gatim—the supreme destination.

A person who bathes in the Yamunā and sees the Deity of Lord Hari in Mathurā during the śukla-dvādaśī in the month of Jyaiṣṭha attains the supreme destination.

Text 32

*varāha-purāṇe varāha uvāca
na vidyate hi pātāle
nāntarīkṣe na mānuṣe
samam tu mathurāyā hi
tīrthe mama vasundhare*

varāha-purāṇe—in the varāha Purāṇa; varāhah—Lord Varāha; uvāca—said; atha—now; sarva—of all; tīrtha—holy places; adhikatvam—superiority; yatha—as; ādi-vārāhe—in the Ādi-varāha Purāṇa; na—not; vidyate—is; hi—indeed; pātāle—in hell; na—not; antarīkṣe—in heaven; na—not; mānuṣe—in the world of men; samam—equal; tu—certainly; mathurāyā—to Mathurā; hi—certainly; tīrthe—holy place; mama—My; vasundhare—O earth.

In the Varāha Purāṇa Lord Varāha says: O earth-goddess, neither in hell, heaven,, nor in the world of humans, is there any sacred place equal to Mathurā.

Text 33

*tac chrutvā vacanāṁ tasya
praṇamya śirasā tadā
puṇyānāṁ paramāṁ puṇyām
pr̥thvī vacanām abravīt*

tat—that; *chrutvā*—hearing; *vacanam*—words; *tasya*—of Him; *praṇamya*—bowing; *śirasā*—with the head; *tadā*—then; *puṇyānām*—of pious deeds; *paramam*—the ultimate; *puṇyam*—pious deed; *pr̥thvī*—the earth; *vacanam*—words; *abравit*—said.

After hearing His words, the earth-goddess bowed her head before Him and then described the greatest of pious deeds.

Text 34

pr̥thvy uvāca

*puṣkaram naimiṣām caiva
purīm vārāṇasīm tathā
etān hitvā mahā-bhāga
mathurām kim praśamsasi*

pr̥thvī—the earth; *uvāca*—said; *puṣkaram*—Puṣkara; *naimiṣāranya*; *ca*—and; *eva*—indeed; *purīm*—city; *vārāṇasīm*—Vārāṇasī; *tathā*—that; *etān*—these; *hitvā*—ignoring; *mahā-bhāga*—O auspicious Lord; *mathurām*—Mathurā; *kim*—why?; *praśamsasi*—You glorify.

The Earth-goddess said: There are Naimiṣāranya, Lake Puṣkara, and the city of Vārāṇasī. O auspicious Lord, why do You ignore them and glorify Mathurā?

Text 35

varāha uvāca

*śṛṇu kārtsnena vasudhe
kathyamānām mayānaghe
mathureti ca vikhyātam
nāsti kṣetram param mama*

varāhah—Lord Varāha; *uvāca*—said; *śṛṇu*—please listen; *kārtsnena*—in completeness; *vasudhe*—O earth; *kathyamānām*—described; *mayā*—by Me; *anaghe*—O sinless one; *mathurā*—Mathurā; *iti*—thus; *ca*—and; *vikhyātam*—famous; *na*—not; *asti*—is; *kṣetram*—place; *param*—supreme; *mama*—of Me.

Lord Varāha said: O Earth-goddess, please listen and I will tell you all. O sinless one, no holy place is better than Mathurā.

Text 36

sā ramyā ca praśastā ca
janma-bhūmīḥ priyā mama
śṛṇu devi yathā staumi
mathurāṁ pāpa-hāriṇīm

sā—it; ramyā—delightful; ca—and; praśastā—glorious; ca—and; janma-bhūmīḥ—place of birth; priyā—dear; mama—to Me; śṛṇu—please hear; devi—O goddess; yathā—as; staumi—I praise; mathurāṁ—Mathurā; pāpa—sin; hāriṇīm—destroying.

Its is delightful and it is glorious. It is My dear birthplace. O goddess, please listen and I will glorify Mathurā, which destroys sins.

Text 37

tan-nivāsī naro yāti
mokṣam nāsty atra samśayah
mahā-māghyam prāyage tu
yat phalam labhate narah

tat phalam labhate devi
mathurāyām dine dine

tan-nivāsī—who lives there; narah—person; yāti—attains; mokṣam—liberation; na—not; asti—is; atra—here; samśayah—doubt; mahā-māghyam—in the month of Māgha; prāyage—at Prayāga; tu—indeed; yat—which; phalam—result; labhate—attains; narah—a person; tat—that; phalam—fruit; labhate—attains; devi—O goddess; mathurāyām—in Mathurā; dine dine—day after day.

A person who lives there attains liberation. Of this there is no doubt. O goddess, the result one attains at Prayāga in the month of Māgha is attained on any day in Mathurā.

Text 38

*kārttikyāṁ caiva yat punyāṁ
puṣkare ca vasundhare
tat punyāṁ labhate devi
mathurāyāṁ dine dine*

kārttikyāṁ—in Kārttika; *ca*—and; *eva*—indeed; *yat*—which; *punyam*—piety; *puṣkare*—at Puṣkara; *ca*—and; *vasundhare*—O earth; *tat*—that; *punyam*—piety; *labhate*—attains; *devi*—O goddess; *mathurāyāṁ*—at Mathurā; *dine* *dine*—day after day.

O Earth-goddess, the pious result one attains at Lake Puṣkara during the month of Kārttika is attained on any day in Mathurā.

Text 39

*pūrṇe varṣa-sahasre tu
vārāṇasyāṁ tu yat phalam
tat phalam labhate devi
mathurāyāṁ kṣanena hi*

pūrṇe—full; *varṣa*—of years; *sahasre*—a thousand; *tu*—indeed; *vārāṇasyāṁ*—at Vārāṇasī; *tu*—indeed; *yat*—what; *phalam*—result; *tat*—that; *phalam*—fruit; *labhate*—attains; *devi*—O goddess; *mathurāyāṁ*—at Mathurā; *kṣanena*—in a moment; *hi*—indeed.

O goddess, the result obtained by living in Vārāṇasī for a thousand years is attain in Mathurā in a single moment.

Text 40

*mathurām ca parityajya
yo 'nyatra kurute ratim
mūḍho bhramati saṁsāre
mohato māyayā mama*

mathurām—Mathurā; *ca*—and; *parityajya*—leaving; *yah*—who; *anyatra*—for another place; *kurute*—does; *ratim*—attraction; *mūḍhaḥ*—bewildered; *bhramati*—wanders; *saṁsāre*—in the material world; *mohataḥ*—bewildered; *māyayā*—by illusion; *mama*—My.

A person who leaves Mathurā and is attracted to another place is a fool.

Bewildered by by illusory potency he wanders in this world of repeated birth and death.

Text 41

*yah śṛnoti varārohe
māthuram mama maṇḍalam
anyenoccaritam samsān
so 'pi pāpaiḥ pramucyate*

yah—who; *śṛnoti*—hears; *varārohe*—O beautiful one; *māthuram*—Mathurā; *mama*—My; *maṇḍalam*—circle; *anyena*—by another; *uccaritam*—spoken; *samsān*—praising; *sah api*—someone; *pāpaiḥ*—from sins; *pramucyate*—is freed;

O beautiful one, a person who hears about My circle of Mathurā and also glorifies it becomes free from sin.

Text 42

*pṛthivyām yāni tīrthāni
ā-samudra-sarāṁsi ca
mathurāyām gamiṣyanti
supte caiva janārdane*

pṛthivyām—on the earth; *yāni*—what; *tīrthāni*—holy places; *ā-samudra-sarāṁsi*—from the rivers to the oceans; *ca*—and; *mathurāyām*—in Mathurā; *gamiṣyanti*—will go; *supte*—asleep; *ca*—and; *eva*—indeed; *janārdane*—Kṛṣṇa.

When Lord Janārdana naps all the holy places on the earth, from the rivers to the oceans, go to Mathurā.

Text 43

*ye vasanti mahā-bhāge
mathurām itare janāḥ
te 'pi yānti param siddhim
mat-prasādān na samśayaḥ*

ye—who; *vasanti*—reside; *mahā-bhāge*—O fortunate one; *mathurām*—in

Mathurā; *itare*—other; *janāḥ*—people; *te api*—they; *yānti*—go; *param*—supreme; *siddhim*—perfection; *mat-prasādāt*—by My mercy; *na*—no; *saṁśayāḥ*—doubt;

O fortunate one, even the lowest of men who reside in Mathurā attain the supreme perfection by My mercy.

Text 44

*vaivasvata-svāsā ramyā
yamunā loka-pūjitā
tatra snāna-paro devi
mama loke mahīyate*

vaivasvata—of Yama; *svāsā*—the sister; *ramyā*—beautiful; *yamunā*—Yamunā; *loka-*
pūjitā—worshiped by the worlds; *tatra*—there; *snāna*—bath; *paro*—devoted;
devi—O goddess; *mama*—My; *loke*—on the planet; *mahīyate*—glorified.

O goddess, a person who bathes in the beautiful Yamunā, which is Yamarāja's sister and is worshiped by all the worlds, is glorified in My abode.

Text 45

*athātra muñcate pranān
mama karma-parāyanāḥ
na jāyate sa martyeṣu
jāyate ca catur-bhujah*

atha—then; *aatra*—there; *muñcate*—gives up; *pranān*—life; *mama karma-*
parāyanāḥ—devoted to My work; *na*—no; *jāyate*—is born; *sah*—he; *martyeṣu*—
among human beings; *jāyate*—is born; *ca*—and; *catur-bhujah*—with four arms.

A person who, devoted to My work, dies there, is not born in the world of men.
He is born as a four-armed resident of Vaikuṇṭha.

Text 46

kīrtana-viśrāma-tīrtha-sambandhe tatraiva

*viśrānti-samjñakam nāma
tīrtham trailokya-viśrutam
yasmin snāto naro devi
mama loke mahīyate*

kīrtana-viśrāma-tīrtha-sambandhe—in the glorification of Viśrāma-tīrtha; *tatra*—there; *eva*—indeed; *viśrānti-samjñakam*—named Viśrāma; *nāma*—indeed; *tīrtham*—holy place; *trailokya*—in the three worlds; *viśrutam*—famous; *yasmin*—in which; *snātah*—bathing; *narah*—person; *devi*—O goddess; *mama*—My; *loke*—in the world; *mahīyate*—is glorified.

Viśrāma-tīrtha is glorified in the following words: Viśrānti-tīrtha is famous in the three worlds. O goddess, a person who bathes there becomes glorified in My abode.

Text 47

*sarva-tīrtheṣu yat snānam
sarva-tīrtheṣu yat phalam
tat phalam labhate devi
drṣṭvā devam gataśramam*

sarva-tīrtheṣu—in all holy places; *yat*—which; *snānam*—bath; *sarva*—all; *tīrtheṣu*—in holy places; *yat*—which; *phalam*—result; *tat*—that; *phalam*—fruit; *labhate*—attains; *devi*—O goddess; *drṣṭvā*—seeing; *devam*—the Deity; *gataśramam*—Gataśrama.

O goddess, by seeing the Deity at Viśrānti-tīrtha a person attains the result of bathing in all holy places.

Text 48

*na ca yajñair na tapasā
na dhyānena na samyamaiḥ
tat phalam labhate devi
snāto viśrānti-samjñake*

na—no; *ca*—and; *yajñaiḥ*—by sacrifices; *na*—no; *tapasā*—by austerities; *na*—no; *dhyānena*—by meditation; *na*—no; *samyamaiḥ*—by controlling the senses; *tat*—that; *phalam*—fruit; *labhate*—attains; *devi*—O goddess; *snātah*—bathed; *viśrānti-samjñake*—at Viśrānti-tīrtha.

O goddess, not by performing yajñas, not by austerities, not by meditation, and not by controlling the senses will a person attain the same result as one who bathes at Viśrānti-tīrtha.

Text 49

*kāla-trayam tu vasudhe
yah paśyati gataśramam
kṛtvā pradakṣiṇe dve tu
viṣṇulokam sa gacchati*

kāla-trayam—the three phases of time; *tu*—indeed; *vasudhe*—O earth; *yah*—one who; *paśyati*—sees; *gataśramam*—Viśrānti; *kṛtvā*—having done; *pradakṣiṇe*—circumambulation; *dve*—two; *tu*—indeed; *viṣṇulokam*—to Viṣṇuloka; *sah*—he; *gacchati*—goes.

A person who at the three times (morning, noon, and night) sees the Deity (Lord Caitanya) of Viśrānti-tīrtha and circumambulates Him twice, goes to Viṣṇuloka.

Text 50

*santi dvādaśa-tīrthāni
vasudhe durlabhāni hi
snānam danam tapo homaḥ
sahasra-guṇitam bhavet
teṣām smaraṇa-mātreṇa
sarva-pāpaiḥ pramucyate*

santi—are; *dvādaśa*—twelve; *tīrthāni*—holy places; *vasudhe*—O earth; *durlabhāni*—rare; *hi*—indeed; *snānam*—bath; *danam*—charity; *tapo*—austerity; *homaḥ*—sacrifice; *sahasra*—a thousand times; *guṇitam*—multiplied; *bhavet*—is; *eṣām*—of them; *smaraṇa*—by remembering; *mātreṇa*—only; *aarva-pāpaiḥ*—from sins; *pramucyate*—is freed;

O Earth-goddess, in that place are twelve rare holy places. The pious results of bathing, charity, austerity, and sacrifice performed in these places are multiplied thousands of times.

Simply by remembering these places one is freed from all sins.

Text 51

hari-hara-kāśī-kṣetrādi-viṣaye

mahā-vārāṇasī-kṣetram
dhurjati-sthānam uttamam
kāśī-kṣetrāt param viddhi
sarva-pāpa-vināśanam

hari-hara-kāśī-kṣetrādi-viṣaye—in relation top Vārāṇasī; *mahā-vārāṇasī*—great Vārāṇasī;
kṣetram—kṣetra; *dhurjati*—of Lord Śiva; *sthānam*—place'; *uttamam*—ultimate;
kāśī-kṣetrāt—than Vārāṇasī; *param*—better; *viddhi*—please know; *sarva*—all;
pāpa—sin; *vināśanam*—destruction;

In relation to Vārāṇasī it is said: Vārāṇasī is the supreme abode of Lord Śiva.
Know that Vārāṇasī destroys all sins.

Text 52

matsya-purāṇe

vimuktam na mayā yasmān
mokṣate na kadācana
mama kṣetram idam tasmād
avimuktam idam smṛtam

matysa-purāṇe—in the Matsya Purāṇa; *vimuktam*—libreated; *na*—no; *mayā*—by Me;
yasmāt—from which; *mokṣate*—is liberated; *na*—no; *kadācana*—ever; *mama*—My;
kṣetram—place; *idam*—this; *tasmāt*—from this; *avimuktam*—not liberated; *idam*—this. *smṛtam*

In the Matysa Purāṇa it is said: Because I never leave (vimukta) this place and because it is never separated (avimukta) from Me, it is known as Avimukta-kṣetra.

Text 53

jñānād ajñānato vāpi
striyā vā puruṣena vā
yat kiñcid aśubham karma
kṛtam mānuṣa-buddhinā

*avimuktam pravīṣṭasya
tat-kṣaṇāt bhasmasad-bhavet*

jñānāt—from knowledge; *ajñānataḥ*—ignorance; *vā*—or; *api*—also; *sṛtiyā*—by a woman; *vā*—or; *puruṣena*—a man; *vā*—or; *yat*—what; *kiñcit*—something; *aśubhaminauspicious*; *karma*—work; *kṛtam*—done; *mānuṣa*—human; *buddhinā*—with intelligence; *avimuktam*—not liberated; *pravīṣṭasya*—entered; *tat*—that; *kṣaṇāt*—in a moment; *bhasmasad-bhavet*—becomes burned to ashes.

Knowing or unknowing, man or woman, anyone who enters Avimukta-tīrtha finds his sins burned to ashes.

Text 54

*prayāgād api tīrthāgryād
idam eva mahattaram
alpāyāsenā caivātra
mokṣa-prāptih prajāyate*

prayāgāt—from Prayāga; *api*—and; *tīrthāgryāt*—the best of holy places; *idam*—this; *eva*—indeed; *mahattaram*—glory; *alpa*—littel; *āyāsenā*—with effort; *ca*—and; *eva*—indeed; *atra*—here; *mokṣa*—liberation; *prāptih*—attainment; *prajāyate*—is born.

A person who expends a slight effort to glorify Prayāga, the first of holy places, attains liberation.

Text 55

liṅga-purāṇe

*brahma-hā yo 'bhigacchet tu
avimuktam kadācana
tasyā kṣetrasya māhātmyād
brahma-hatyā nivartate
avimukte vased yas tu
mama tulyo bhaven narah*

liṅga-purāṇe—in the Liṅga Purāṇa; *brahma*—of a brāhmaṇa; *hā*—the killer; *yah*—who; *abhigacchet*—goes; *tu*—indeed; *avimuktam*—to Avimukta-tīrtha; *kadācana*—some time;

tasya—of this; *kṣetrasya*—place; *māhātmyāt*—from the glory; *brahma*—of a brāhmaṇa; *hatyā*—the murder; *nivartate*—turns; *avimukte*—at Avimukta; *vaset*—resides; *yas tu*—indeed; *mama*—to Me; *tulyah*—equal; *bhavet*—becomes; *narah*—person.

In the Liṅga Purāṇa it is said: A person who has murdered a brāhmaṇa but goes to Avimukta-tīrtha becomes free from his sin by the glory of that sacred place. A person who lives at Avimukta-tīrtha becomes equal to Me.

Text 56

brahma-purāṇe

avimuktam samāsādya
liṅgam arcanti ye narāḥ
kalpa-koti-śatais cāpi
nāsti teśām punar-bhavah

brahma-purāṇe—in the Brahma Purāṇa; *avimuktam*—Avimukta; *samāsādya*—attaining; *liṅgam*—the Śiva-liṅga; *arcanti*—worship; *ye*—who; *narāḥ*—persons; *kalpa*—of kalpas; *koti*—millions; *śataih*—with hundreds; *ca*—and; *api*—also; *na*—not; *asti*—is; *teśām*—of them; *punah*—gain; *bhavah*—birth.

In the Brahma Purāṇa it is said: They who go to Avimukta-tīrtha and worship the Śiva-linga there become free from hundreds of millions of future births.

Text 57

skanda-purāṇe godruma-māhātmye

godrumākhye hareḥ sthāne
vasanti ye narottamāḥ
sarva-pāpa-vinirmuktāś
te yānti paramāṁ padam

skanda-purāṇe—in the Skanda Purāṇa; *godruma*—of Godruma; *māhātmye*—in the glorification; *godruma*—Godruma; *ākhye*—named; *hareḥ*—of Lord Hari; *sthāne*—in the place; *vasanti*—reside; *ye*—who; *narottamāḥ*—the best of men; *sarva*—all; *pāpa*—of sins; *vinirmuktāḥ*—free; *te*—they; *yānti*—go; *paramāṁ padam*—to the supreme bode.

In the Skanda Purāṇa, Godruma-māhātmya it is said: They who reside in Lord

Hari's abode named Godruma become most exalted. Free from all sins, they attain the supreme abode.

Text 58

madhyadvīpastha-naimiṣa-māhātmye garga-samhitāyām

*gomatī-tīrajam puṇyam
rajo yo dhārayen narah
śata-janma-kṛtāt pāpān
mucyate nātra samśayah*

madhyadvīpastha—situated in Madhyadvīpa; *naimiṣa*—of Naimiṣa; *māhātmye*—in the glorification; *garga-samhitāyām*—in the Garga-samhitā; *gomatī*—of the Gomatī; *tīra*—on the shore; *jam*—born; *puṇyam*—piety; *rajaḥ*—dust; *yah*—who; *dhārayet*—holds; *narah*—a person; *śata*—hundreds; *janma*—in births; *kṛtāt*—done; *pāpāt*—from sin; *mucyate*—is freed; *na*—not; *atra*—here; *saṁśayah*—doubt;

In the Garga-samhitā in the glorification of the Naimiṣāranya situated in Madhyadvīpa, it is said: He who takes the sacred dust on the shore of the Gomatī becomes free from the sins of hundreds of births. Of this there is no doubt.

Text 59

*makara-sthe harau māghe
prayāge snānam ācaret
śatāśvamedha-jam puṇyam
samprāpnoti videha-rāṭ*

makara-sthe harau māghe—during Makara-saṅkrānti; *prayāge*—at Prayāga; *snānam*—bath; *ācaret*—takes; *śata*—a hundred; *aśvamedha*—aśvamedha-yajñas; *jam*—born; *puṇyam*—piety; *samprāpnoti*—attains; *videha*—of Videha; *rāṭ*—O king.

O king of Videha, a person who bathes at Prayāga during Makara-saṅkrānti attains the pious result of performing a hundred aśvamedha-yajñas.

Text 60

*tat sahasra-guṇam puṇyam
gomatyām makare ravau*

*gomatyāś caiva māhātmyam
vaktum nālam catur-mukhah*

tat—that; sahasra-guṇam punyam—piety; gomatyām—at the Gomatī; makare ravau—during Makara-saṅkrānti; gomatyāḥ—of the Gomatī; ca—and; eva—indeed; māhātmyam—glory; vaktum—to speak; na—not; alam—enough; catur-mukhah—Brahmā with four mouths.

That pious result is multiplied a thousand times during Makara-saṅkrānti at the Gomatī. Even Brahma with his four mouths cannot properly describe the Gomatī's glories.

Text 61

*cakra-cihne cakra-tīrthe
dvādaśyām snānam ācaret
cakrapāṇi-padam yāti
pāpānām bhajano 'pi hi*

cakra—of the cakra; cihne—the mark; cakra-tīrthe—at Cakra-tīrtha; dvādaśyām—on Dvādaśī; snānam—bath; ācaret—does; cakrapāṇi-padam—the feet of Lord Kṛṣṇa who holds the cakra in His hand; yāti—attains; pāpānām—of sins; bhajanaḥ—a reservoir; api—even; hi—indeed.

A person who, although he is a reservoir of sins, on the dvādaśī day bathes at Cakra-tīrtha, which bears the mark of the Lord's cakra, will attain the feet of Lord Kṛṣṇa, who holds the cakra in His hand.

Text 62

śrī-mahābhāratae kurukṣetra-māhātmyam

pulastyā uvāca

*tato gaccha hi rājendra
kurukṣetram abhīṣṭa-dam
pāpebhya yatra mucyante
darśanāt sarva-jantavah*

śrī-mahābhāratae—in the Mahābhārata; kurukṣetra-māhātmyam—in the glorification of Kurukṣetra; pulastyāḥ—Pulastya; uvāca—said; tataḥ—then; gaccha—go; hi—indeed; rājendra—O king of kings; kurukṣetram—to Kurukṣetra;

abhīṣṭa-dam—granting desires; *āpebhyaḥ*—from sins; *yatra*—where; *mucyante*—delivered; *darśanāt*—by the sight; *sarva*—all; *jantavah*—people.

In the Mahābhārata, Kurukṣetra-māhātmya, Pulastya Muni said: O greatest of kings, go to Kurukṣetra, which fulfills all desires. By simply seeing Kurukṣetra everyone becomes freed from all sins.

Text 63

kurukṣetram gamiṣyāmi
 kurukṣetre vasāmy aham
ya eva satataṁ brūyat
 sarva-pāpaiḥ pramucyate

kurukṣetram—to Kurukṣetra; *gamiṣyāmi*—I will go; *kurukṣetre*—in Kurukṣetra; *vasāmi*—I will reside; *aham*—I; *yah*—who; *eva*—indeed; *satataṁ*—always; *brūyat*—may say; *sarva*—all; *pāpaiḥ*—from sins; *pramucyate*—is freed;

"I will go to Kurukṣetra. I will live in Kurukṣetra." A person who again and again says these words become free from all sins.

Text 64

paṁsavo 'pi kurukṣetre
 vayunā samudīritāḥ
api duṣkṛta-karmāṇām
 nayanti paramāṁ gatim

paṁsavaḥ—particles of dust; *api*—even; *kurukṣetre*—in Kurukṣetra; *vayunā*—by the wind; *samudīritāḥ*—carried; *api*—and; *duṣkṛta-karmāṇām*—of the sinful; *nayanti*—carry; *paramāṁ* *gatim*—to the supreme destination.

Even the particles of dust carried from Kurukṣetra by the wind bring the sinful to the supreme destination.

Text 65

śrī-mahābhārata brahma-puṣkara-māhātmye

*nṛ-loke deva-devasya
tīrtham̄ traīlokya-viśrutam̄
puṣkaram̄ nāma vikhyātam̄
mahā-bhāgah̄ samāviśet*

śrī-mahābhārata—in the Mahābhārata; *brahma-puṣkara-māhātmye*—in the glorification of Brahma-Puṣkara; *nṛ-loke*—in the world of humans; *deva-devasya*—of the master of the demigods; *tīrtham̄*—holy place; *traīlokya*—in the three worlds; *viśrutam̄*—famous; *puṣkaram̄*—Puṣkara; *nāma*—named; *vikhyātam̄*—famous; *mahā-bhāgah̄*—a fortunate person; *samāviśet*—will enter.

In the Mahābhārata, Brahma-Puṣkara-māhātmya, it is said: A very fortunate person is able to enter Lake Puṣkara, which is sacred to the master of the demigods, and which is famous in the world of men.

Texts 66 and 67

*daśa-koti-sahasrāṇi
tīrthānām̄ vai mahā-mate
sannidhyām̄ puṣkare yeṣām̄
tri-sandhyām̄ kuru-nandana*

*āditya vasavo rudrāḥ
sadhyāś ca sa-marud-gaṇāḥ
gandharvāpsarasaiś caiva
nityām sannihitā vibho*

daśa—tens; *koti*—of millions; *sahasrāṇi*—of thousands; *tīrthānām̄*—of holy places; *vai*—indeed; *mahā-mate*—O noble-hearted one; *sannidhyām̄*—near; *puṣkare*—Puṣkara; *yeṣām̄*—of which; *tri-sandhyām̄*—at the three times of the day; *kuru-nandana*—O descendant of the Kuru dynasty; *ādityāḥ*—the Ādityas; *vasavāḥ*—Vasus; *rudrāḥ*—Rudras; *sadhyāḥ*—Sadhyas; *ca*—and; *sa-marud-gaṇāḥ*—Maruts; *gandharva*—Gandharvas; *apsarasaiḥ*—and Apsarās; *ca*—and; *iva nityam*—always; *sannihitāḥ*—in the area; *vibhāḥ*—O powerful one.

O powerful descendent of Kuru, near Lake Puṣkara are hundreds and thousands and millions of holy places where many Ādityas, Vasus, Rudras, Sādhyas, Maruts, Gandharvas, and Apsarās always stay.

Text 68

*janma-prabhṛti yat pāpam
striyā vā puruṣasya vā
puṣkare snāna-mātrasya
sarvam eva prañasyati*

janma—with birth; *prabhṛti*—beginning; *yat*—which; *pāpam*—sin; *striyā*—by a woman;
vā—or; *puruṣasya*—of a man; *vā*—or; *puṣkare*—at Puṣkara; *snāna-mātrasya*—simply by bathing; *sarvam*—all; *eva*—indeed; *prañasyati*—are destroyed.

All sins, beginning with the moment of birth, committed by a man or woman who simply bathes at Lake Puṣkara, perish.

Text 69

*yathā surāṇāṁ sarveśām
ādis tu madhusūdanah
tathaiva puṣkaram rājam
tīrthānām ādir ucyate*

yathā—as; *surāṇām*—of the demigods; *sarveśām*—all; *ādih*—beginning; *tu*—indeed;
madhusūdanah—Lord Kṛṣṇa; *tathā*—so; *eva*—indeed; *puṣkaram*—Puṣkara; *rājan*—O king; *tīrthānām*—of holy places; *ādih*—the first; *ucyate*—is said.

O king, as Lord Madhusūdana is the first of all deities, so Lake Puṣkara is said to be the first of holy places.

Text 70

*bhālukā-māhātmye garga-samhitāyām
tathā vai dakṣiṇām dvāram
jambuvān rkṣa-rāṭ balī
rakṣaty ahar-niśām rājan
bhagavad-bhakti-samyutah*

bhāluka-māhātmye—in the glorification of Bhālukā; *garga-samhitāyām*—in the Garga-samhitā; *tathā*—so; *vai*—indeed; *dakṣiṇām*—on the southern; *dvāram*—door; *jambuvān*—Jambhavān; *rkṣa-rāṭ*—the king of the Rkṣas; *balī*—Bali; *rakṣati*—

protects; *ahar-niśam*—day and night; *rājan*—O king; *bhagavad-bhakti*—devotion; -
samyutah—engaged in devotional service to the Lord.

In the Garga-samhitā, Bhālukā-māhātmya it is said: O king, in this way powerful Jambhavān, the king of the Rksas, who is a great devotee of the Lord, day and night guards the southern gate of this sacred place.

Text 71

mahābhārata samudra-gada-māhātmye

sapta-kotīni tīrthāni
brahmāṇḍe yāni kāni ca
sarvāni tatra tiṣṭhanti
sapta-samudrake nṛpa

mahābhārata—in the Mahābhārata; *samudra-gada-māhātmye*—in the Samudragada-māhātmya; *sapta-kotīni*—seventy-million; *tīrthāni*—holy places; *brahmāṇḍe*—in the universe; *yāni kāni*—which; *ca*—and; *sarvāni*—all; *tatra*—there; *tiṣṭhanti*—stand; *sapta-samudrake*—in Sapta-samudra-tīrtha; *nṛpa*—O king.

In the Mahābhārata, Samudragada-māhātmya, it is said: O king, all of the seventy-million holy places manifest in the universe stay at Saptasamudra-tīrtha.

Text 72

viṣṇu-purāṇe

ayam tu navamas teṣāṁ
dvīpah sāgara-samvṛtaḥ

viṣṇu-purāṇe—in the Viṣṇu Purāṇa; *ayam*—this; *tu*—indeed; *navamah*—ninth; *teṣām*—of them; *dvīpah*—island; *sagara-samvṛtaḥ*—surrounded by the ocean.

In the Viṣṇu Purāṇa it is said: In the middle of the ocean this is the ninth island.

Text 73

vidyānāgara-māhātmye garga-samhitāyām

*jagāma veda-nāgaram
jambudvīpe manoramam
mūrtimān yatra nigamo
dṛṣyate sarvadaiva hi*

vidyānāgara-māhātmye—in the *Vidyānāgara-māhātmya*; *garga-samhitāyām*—in the *Garga-samhitā*; *jagāma*—went; *veda-nāgaram*—to the city of three Vedas; *jambudvīpe*—in Jambudvīpa; *manoramam*—chamring; *mūrtimān*—possessing a form; *yatra*—where; *igamah*—the Veda; *dṛṣyate*—is seen; *sarvadā*—always; *eva*—indeed; *hi*—indeed.

In the *Garga-samhitā*, *Vidyānāgara-māhātmya*, it is said: Then he went to beautiful *Vidyānāgara* in *Jambudvīpa*. In that place the Personified Vedas are always seen.

Text 74

*tat-sabhāyām sadā vāṇī
vīṇā-pustaka-dhāriṇī
gāyati kṛṣṇa-caritām
śubhagam maṅgalāyanam*

tat-sabhāyām—in that assembly; *sadā*—always; *vāṇī*—*Sarasvatī*; *vīṇā*—a *vīṇā*; *pustaka*—and a book; *dhāriṇī*—holding; *gāyati*—sings; *kṛṣṇa*—*Kṛṣṇa's*; *caritām*—pastimes; *śubhagam*—blissful; *maṅgalāyanam*—auspicious.

In the assembly of scholars there goddess *Sarasvatī*, holding a book and a *vīṇā*, eternally sings the beautiful and auspicious pastimes of Lord *Kṛṣṇa*.

Text 75

*mūrtimanto virājante
tattra veda-pure nṛpa
aṣṭau tālāḥ svarāḥ sapta
tathā grāma-trayām nṛpa*

mūrtimantah—personified; *virājante*—are splendidly manifest; *tattra*—there; *veda-pure*—in *Vidyānāgara*; *nṛpa*—O king; *aṣṭau*—the eight; *tālāḥ*—tālas; *svarāḥ*—notes; *sapta*—seven; *tathā*—so; *grāma*—scales; *trayam*—three; *nṛpa*—O king.

O king, in Vidyānāgara the personified eight rhythms, seven notes, and three musical modes, are splendidly manifested.

Text 76

*mīmāṁsā-śāstram hasto
jyotir netram prakīrtitam
āyur-vedah pr̄ṣṭha-deśo
dhanur-veda urah-sthalam*

mīmāṁsā-śāstram—the Mīmāṁsā-śāstra; *hastah*—the hand; *jyotiḥ*—Jyotir Veda; *netram*—the eyes; *prakīrtitam*—glorified; *āyur-vedah*—Āyur Veda; *pr̄ṣṭha-deśah*—the back; *dhanur-vedah*—Dhanur Veda; *urah-sthalam*—the chest.

The Mīmāṁsā-sūtras are said to be the hand of the Personified Veda, the Jyotir Veda its eye, the Āyur Veda its back, and the Dhanur Veda its chest.

Text 77

*gandharvam rasanam viddhi
mano vaiśeṣikam smṛtam
saṅkhyam buddhi ahaṅkāro
nyāya-vāda-prakīrtitah
vedāntam tasya cittam hi
vedasyāpi mahātmanah*

gandharvam—the Gandharva Veda; *rasanam*—its tongue; *viddhi*—please know; *manah*—mind; *vaiśeṣikam smṛtam*—Vaiśeṣika-śāstra; *saṅkhyam*—Saṅkhya-śāstra; *buddhiḥ*—intelligence; *ahaṅkārah*—ego; *nyāya-vāda*—Nyāya-śāstra; *prakīrtitah*—glorified; *vedāntam*—Vedānta; *tasya*—its; *cittam*—heart; *hi*—indeed; *vedasya*—of the Veda; *api*—also; *mahātmanah*—great soul.

Know that the Gandharva Veda is said to be the tongue of the noble-hearted Personified Veda, the Vaiśeṣika-śāstra its mind, the Saṅkhya-śāstra its intelligence, the Nyāya-śāstra its ego, and the Vedānta-sūtra its heart.

Text 78

rukmapura-rāmatīrtha-māhātmye garga-samhitāyām

*yatra rāmeṇa gaṅgāyām
kṛtam snānam videha-rād
tatra tīrtham mahā-puṇyam
rāma-tīrtham vidur budhāḥ*

rukmapura-rāmatīrtha-māhātmye—in the Rukmapura-rāmatīrtha-māhātmya; *garga-samhitāyām*—in the Garga-samhitā; *yatra*—where; *rāmeṇa*—with Balarāma; *gaṅgāyām*—in the Ganges; *kṛtam*—done; *snānam*—bath; *videha-rād*—O king of Videha; *tatra*—there; *tīrtham*—holy place; *mahā-puṇyam*—very sacred; *rāma-tīrtham*—Rāma-tīrtha; *viduh*—know; *budhāḥ*—the wise;

In the Garga-samhitā, Rukmapura-rāmatīrtha-māhātmya it is said: O king of Videha, this very sacred place, where Rāma bathed in the Ganges, the wise know as Rāma-tīrtha.

Text 79

*kārttikyām kārttike snatvā
ramatīrthe tu jāhnavīm
haridvārāc chata-guṇāṁ
puṇyām vai labhate janāḥ*

kārttikyām—on the full-moon day; *kārttike*—in the month of Kārttika; *snatvā*—having bathed; *ramatīrthe*—at Rāma-tīrtha; *tu*—indeed; *jāhnavīm*—in the Ganges; *haridvārāt*—from Hardwar; *śata*—a hundred times; *guṇam*—multiplied; *punyam*—piety; *vai*—indeed; *labhate*—attains; *janāḥ*—a person.

A person who on the full-moon day of the month of Kārttika bathes in the Ganges at Rāma-tīrtha attains piety a hundred times greater than at Hardwar.

Text 80

bahulāśva uvāca

*kausambāc ca kiyad dūram
sthale kasmin mahā-mune
ramatīrtham mahā-puṇyam
mahyam vaktum tvam arhasi*

bahulāśvah—Bahulāśva; *uvāca*—said; *kausambāt*—from Kusanagara; *ca*—and;

kiyat—how much?; *dūram*—far; *sthale*—place; *kasmin*—in what?; *mahā-mune*—O great sage; *ramatīrtham*—Rāma-tīrtha; *mahā-puṇyam*—great piety; *mahyam*—to me; *vaktum*—to speak; *tvam*—you; *arhasi*—deserve.

Bahulāśva said: How far, and in what direction from Kusanaganara, is very sacred Rāma-tīrtha? Please tell me.

Text 81

nārada uvāca

kausambāc ca tad īśānyām
catur-yojanam eva hi
vayasyām sūkara-kṣetrac
catur-yojanām eva ca

nāradah—Nārada; *uvāca*—said; *kausambāt*—from Kusanaganara; *ca*—and; *tad*—that; *īśānyām*—north; *catur-yojanam*—four yojanas (32 miles); *eva*—indeed; *hi*—indeed; *vayasyam*—northwest; *sūkara-kṣetrat*—from Koladvīpa; *ca*—and; *catur-*
yojanam—four yojanas; *eva*—indeed; *ca*—and.

Nārada said: It is 32 miles north of Kusanaganara and 32 miles northwest of Koladvīpa.

Text 82

karnakṣetrāc ca ṣaṭ-krośair
nalakṣetrāc ca pañcabhiḥ
āgneyyām diśi rājendra
rāma-tīrthām vadanti hi

karnakṣetrāt—from Kurukṣetra; *ca*—and; *ṣaṭ*—six; *krośaiḥ*—krośas;
nalakṣetrāt—from Nalakṣetra; *ca*—and; *pañcabhiḥ*—with five; *agneyyām*—in the southeast; *diśi*—direction; *rājendra*—O great king; *rāmatīrtham*—Rāma-tīrtha; *vadanti*—say; *hi*—indeed.

O great king, they say that Rāma-tīrtha 12 miles southeast of Kurukṣetra and 10 miles southeast of Nalakṣetra.

Text 83

vṛddha-keśī-siddha-pīṭhad
bilvakeśavanāt punah
pūrvasyām ca tribhiḥ krośai
rāmatīrtham vidur budhāḥ

vṛddha-keśī-siddha-pīṭhat—from Vṛddha-keśī-siddha-pīṭha; bilvakeśavanāt—from Bilvakeśava; punah—again; pūrvasyām—in the east; ca—and; tribhiḥ krośaiḥ—with three krośas; rāmatīrtham—Rāma-tīrtha; viduh—know; budhāḥ—the wise;

The wise know that Rāma-tīrtha is 6 miles east of Vṛddha-keśī-siddha-pīṭha and Bilvakeśava.

Text 84

dṛḍhāśvo vaṅga-rājō 'bhūt
kurūpam lomaśa-munim
dṛṣṭvā jahāsa satataṁ
tam śaśāpa mahā-muniḥ

dṛḍhāśvah—Dṛḍhāśva; vaṅga-rājah—the king of Bengal; abhūt—was; kurūpam—deformed; lomaśa-munim—Lomaśa Muni; dṛṣṭvā—seeing; jahāsa—laughed; satataṁ—always; tam—him; śaśāpa—cursed; mahā-muniḥ—the great sage.

There was a king of Bengal named Dṛḍhāśva who always laughed at deformed Lomaśa Muni. The great sage Lomaśa cursed him:

Text 85

vikarālah kroda-mukho
'suro 'bhavan mahā-khalah
ittham sa muni-śāpena
kolah kroda-mukho 'bhavat

vikarālah—horrible; kroda-mukhah—with the face of a pig; asurah—demon; bhava—become; mahā-khalah—a great demon; ittham—in this way; sah—he; muni-śāpena—by the sage's curse; kolah—Kola; kroda-mukhah—with the face of a

pig; *abhavat*—became.

"Now become a horrible demon with the face of a pig!" By the sage's curse the king became a pig-faced demon named Kola.

Text 86

*baladeva-prahāreṇa
tyaktvā svam āsurīm tanum
kolo nāma mahā-daityah
param kṣetram jagāma ha*

baladeva—of Lord Balarāma; *prahāreṇa*—by the blows; *tyaktvā*—abandoning; *svam*—his; *āsurīm*—demon; *tanum*—body; *kolah*—Kola; *nāma*—name; *mahā-daityah*—the great demon; *param kṣetram*—to the supreme abode; *jagāma*—went; *ha*—indeed.

Killed by Lord Baladeva, the great demon Kola gave up his demon body and went to the spiritual world.

Text 87

*tato rāmo mantribhiś ca
uddhavādibhir anvitah
jahnu-tīrtham jagāmāsu
yatra dakṣah śruter abhūt*

tataḥ—then; *rāmaḥ*—Balarāma; *mantribhiḥ*—with advisers; *ca*—and; *uddhava-*
ādibhiḥ—headed by Uddhava; *anvitah*—with; *jahnu-tīrtham*—to Jahnu-tīrtha;
jagāma—went; *āśu*—at once; *yatra*—where; *dakṣah*—expert; *śruteḥ*—in the Vedas;
abhūt—was.

Then Lord Balarāma, accompanied by Uddhava and other advisers, at once went to Jahnu-tīrtha, where He became learned in the Vedas.

Text 88

*gaṅgā brāhmaṇa-mukhyasya
jāhnavī yena kathyate
datvā dānam dvijātibhya*

uṣu rātrau janaiḥ saha

gaṅgā—Ganges; *brāhmaṇa-mukhyasya*—of the best of brāhmaṇas; *jāhnavī*—Jāhnavī; *yena*—by whom; *kathyate*—is called; *datvā*—giving; *dānam*—charity; *dvijātibhyah*—to the brāhmaṇas; *uṣuh*—resided; *rātrau*—at night; *janaiḥ*—people; *saha*—with.

Jahnu is the great Brāhmaṇa after whom the Ganges is called Jāhnavī. There Lord Balarāma gave charity to the brāhmaṇas and then stayed the night with His associates.

Text 89

*tatas tam pāścime bhāge
pāñḍavānām ati-priyam
āhāra-sthānakam prāpya
rātrau vāsam cakāra ha*

tataḥ—then; *tam*—that; *pāścime bhāge*—in the west; *pāñḍavānām*—to the Pāñḍavas; *ati-priyam*—very dear; *āhāra-sthānakam*—Āhāra-sthāna; *prāpya*—attained; *rātrau*—at night; *vāsam*—residence; *cakāra*—made; *ha*—indeed.

Going west, He reached Āhāra-sthāna, which is very dear to the Pāñḍavas, where He stayed the night.

Text 90

*tatra dānam dvijātibhyo
datvā sad-guṇa-bhojanam
tato yojanāṁ ekam ca
devam māṇḍuka-samjñakam*

tatra—there; *dānam*—charity; *dvijātibhyah*—to the brāhmaṇas; *datvā*—giving; *sad-guṇa-bhojanam*—delicious food; *tataḥ*—then; *yojanāṁ ekam*—one yojana; *ca*—and; *devam*—the Deity; *māṇḍuka-samjñakam*—named Māṇḍuka.

There He gave delicious foods in charity to the brāhmaṇas. Then He went eight miles away to the Deity named Māṇḍuka.

Text 91

*tapas taptam mahat tena
cānte deva-kṛpāptaye
tad-artham sva-samājena
baladevo jagāma ha*

tapas taptam—performed austerities; *mahat*—great; *tena*—by Him; *ca*—and; *ante*—in the end; *deva*—of the Diety; *kṛpā*—mercy; *āptaye*—to attain; *tad-artham*—for that purpose; *sva-samājena*—with His group; *baladevah*—Balarāma; *jagāma*—went; *ha*—indeed.

Then He performed great austerities to attain the mercy of that Deity. That is the reason Lord Balarāma went there with His associates.

Texts 92 and 93

*tasya śiṣṇā karam datvā
varaṁ brūhīty uvāca ha
yadi prasanno bhagavān
anugrahyo 'smi vā yadi*

*sarvottamāṁ bhāgavatīm
saṁhitāṁ śuka-vaktrataḥ
nirgatāṁ dehi mām svāmin
kali-doṣa-harām parām*

tasya—of Him; *śiṣṇā*—head; *karam*—hands; *datvā*—placing; *varam*—benediction; *brūhī*—please give; *iti*—thus; *uvāca*—said; *ha*—indeed; *yadi*—if; *prasannah*—pleased; *bhagavān*—the Lord; *anugrahyah*—the object of mercy; *asmī*—I am; *vā*—or; *yadi*—if; *sarva*—of all; *uttamām*—the best; *bhāgavatīm saṁhitām*—Śrī Bhāgavatī-saṁhitā; *śuka-vaktrataḥ*—from the mouth of Śukadeva Gosvāmī; *nirgatām*—come; *dehi*—please give; *mām*—me;— *svamin*—O Lord; *kali*—of Kali-yuga; *doṣa*—the faults; *harām*—removing; *parām*—transcendental.

Placing His His hand on Lord Balarāma's head, the Deity said: "Ask for a benediction." Lord Balarāma said: "If the Lord is pleased wth Me, or if the Lord feels compassion on Me, then, O Lord, please give me the Bhāgavatī-saṁhitā, which has come from the mouth of Śukadeva Gosvāmī, and which removes the evils of the age of Kali."

Text 94

śrī-baladeva uvāca

*śrīmad-bhāgavatam divyam
purāṇam vacanam tadā
gaurānvayasya samprāptir
bhaviṣyati na saṁśayah*

śrī-baladevah—Lord Balarāma; *uvāca*—said; *śrīmad-bhāgavatam*—Śrīmad-Bhāgavatam; *divyam*—transcendental; *purāṇam*—Purāṇa; *vacanam*—words; *tadā*—then; *gaura-anvayasya*—of Lord Gaura; *samprāptih*—attainment; *bhaviṣyati*—will be; *na*—no; *saṁśayah*—doubt;

Lord Balarāma said: The splendid Śrīmad-Bhāgavatam Purāṇa predicts the appearance of Lord Gaura. Of this there is no doubt.

Text 95

rudradvīpa-māhātmye garga-saṁhitāyām

*tathā vā uttare dvare
kṣetram syān naila-lohitam
yatra sāksān mahā-devo
rājate nila-lohitah*

rudradvīpa-māhātmye—in the Rudradvīpa-māhātmya; *garga-saṁhitāyām*—in the Garga-saṁhitā; *tathā*—so; *vā*—or; *uttare dvare*—in the north; *kṣetram*—a place; *syāt*—is; *naila-lohitam*—Naila-lohita; *yatra*—where; *sāksāt*—directly; *mahā-devah*—Lord Śiva; *rājate*—shines; *nila-lohitah*—name Nila-lohita.

In the Garga-saṁhitā, Rudradvīpa-māhātmya it is said: In the north is a holy place named Nailalohita-kṣetra, where Lord Śiva is splendidly manifest as the deity Nīlalohita.

Text 96

*devatā munayah sarve
tathā saptarṣayah pare
vasanti yatra vaideha
tathā sarve marud-gaṇāḥ*

devatāḥ—demigods; *munayah*—sages; *sarve*—all; *tathā*—so; *sapta*—seven; *rṣayah*—sages; *pare*—others; *vasanti*—reside; *yatra*—where; *vaideha*—O king of Videha; *tathā*—

so; *sarve*—all; *marud-ganāḥ*—Maruts.

O king of Videha, all the demigods, sages, saptarśis, and Maruts live there.

Text 97

*nīla-lohita-lingam tu
yatra sampūjya yatnataḥ
aiśvaryam atulam lebhe
rāvano loka-rāvaṇah*

nīla-lohita-lingam—the deity of Nīlalohita; *tu*—indeed; *yatra*—where; *sampūjya*—worshiping; *yatnataḥ*—earnestly; *aiśvaryam*—opulence; *atulam*—peerless; *lebhe*—attained; *rāvaṇah*—Rāvaṇa; *loka*—world; *rāvaṇah*—cry.

In this place Rāvaṇa, who made the world cry, earnestly worshiped the linga of Lord Nīlalohita and thus attained peerless opulence.

Text 98

*kailāsasyāpi yatrāyām
yat phalam labhate nrpa
tasmatc chata-guṇam punyam
nila-lohita-darśanāt*

kailāsasya—of Kailāsa; *api*—even; *yatrāyām*—on the journey; *yat*—which; *phalam*—fruit; *labhate*—attains; *nrpa*—O king; *tasmatc*—than that; *śata*—a hundred times; *guṇam*—multiplied; *punyam*—piety; *nila-lohita-darśanāt*—by seeing Lord Nīlalohita.

By seeing the deity of Lord Nīlalohita one attains piety a hundred times greater than what one attains by going on pilgrimage to Mount Kailāsa.

Chapter Four

Introduction

yad uktam dhāma-māhātmyam
śivena girijām prati
urdhvamnaya-mahā-tantre
śṛṇu tad bhakti-pūrvakam

yat - which; uktam - said; dhāma - of the holy abode; māhātmyam - glorification; śivena - by Lord Śiva; girijām - Pārvati; prati - to; ūrdhvāmnāya-mahā-tanre - in the Urdhvāmnāya Tantra; śṛṇu - please hear;tat - that; bhakti - devotion; pūrvakam - before;

Now please hear with devotion Lord Śiva's glorification of the holy dhāma to Pārvatī in the Urdhvāmnāya Tantra.

Text 1

śrutvā gaura-kathā devi
viṣṇu-māyā sanātanī
papraccha saṅkaram devam
bhaktyā paramayā mudā

śrutvā - having heard; gaura - of Lord Gaura; kathā - topics; devi - O goddess; viṣṇu-māyā - Lord Viṣṇu's illusory potency; sanātanī - eternal; papraccha - asked; saṅkaram - Śiva; devam - Lord; bhaktyā - with devotion; paramayā mudā - with great happiness.

After hearing this description of Lord Gaura, Lord Viṣṇu's eternal illusory potency cheerfully and with great devotion asked Lord Śiva:

Text 2

gaura-mantrādikam nātha
śrutanī tavordhva-vaktrataḥ
navadvīpasya māhātmyam
idānim vada tattvataḥ

gaura - of Lord Gaura; mantrādikam - beginning with the mantra; nātha - O lord; śrutanī - heard; tava - from you; urdhva-vaktrataḥ - clearly; navadvīpasya - of Navadvīpa; māhātmyam - glory; idānim - now; vada - please tell; tattvataḥ - in truth.

O Lord, I have heard Lord Gaura's mantra from You. Now please truthfully tell me the glories of Navadvīpa.

Text 3

navadvīpa-kathā puṇya
sarva-pāpa-vināśinī
na kadācit purā nātha
kṛpayā kathitā tvayā

navadvīpa-kathā - topics of Navadvīpa; puṇyā - sacred; sarva - all; pāpa - sin; vināśinī - destroying; na - no; kadācit - ever; purā - before; nātha - O Lord; kṛpayā - mercifully; kathitā - spoken; tvayā - by You.

O Lord, never before have You told me the sacred description of Navadvīpa, a description that destroys all sins.

Text 4

śrī-mahādeva uvāca

śrī-hareḥ paramā śaktih
svarūpākhyā varānane
yasyāś chāyā-svarūpā tvam
mahā-māyā guṇātmikā

śrī-mahādevah - Lord Śiva; uvāca - said; śrī-hareḥ - of Kṛṣṇa; paramā śaktih - transcendental potency; svarūpa - Svarupa;ākhyā - named; varānane - O girl ith the beautiful face; yasyāḥ - of which; chāyā-svarūpā - in the form of a shadow; tvam - you; mahā-māyā - great illusion; guṇa-ātmikā - consisting of the modes of nature.

Lord Śiva said: O girl with the beautiful face, Lord Hari's transcendental potency is called Svarūpa-śakti. You, His Mahā-māyā potency consisting of the modes of nature, are a shadow reflection of the Svarūpa-śakti.

Text 5

tat-prabhāvas tridhā samvit-
hlādinī-sandhinī priye

sandhinī dhāma-nāmāder
hareḥ sākṣat-prakāśinī

tat-prabhāvah - potencies; tridhā - three; samvit- hlādinī-sandhinī - samvit, hlādinī and sandhinī priye - O beloved; sandhinī - sdandini; dhāma - of the abode;nāmādeḥ - beginning with the name; hareḥ - of Lord Kṛṣṇa; sākṣat - directly; -prakāśinī - manifested.

The transcendental potency is of three kinds: samvit, hlādinī, and sandhinī. The sandhinī potency reveals Lord Hari's holy name and abode.

Text 6

bhagavān sac-cid-ānandas
codayām āsa sandhinīm
sā sandhinī navadvīparīm
akarod akṣi-gocaram

bhagavān - the Lord; sat - eternity; cit - knowledge; ānanda - bliss;s codayām āsa - sent; sandhinīm - sandhinī; sā - that; sandhinī - sandhinī; navadvīpam - Navadvīpa; akarot - made; akṣi-gocaram - in the perception of the eyes.

The Supreme Personality of Godhead, who is eternal and full of knowledge and bliss, sent the sandhinī potency to this world. The sandhinī potency made Navadvīpa visible to the eyes of this world.

Text 7

phalam puṣpam yathā devi
śakter dhāma tathā śubhe
ato nityam navadvīpam
prakatam hi vidur budhāḥ

phalam - fruit; puṣpam - flower; yathā - as; devi - O goddess; śakteḥ - of the potency; dhāma - the abode; tathā - so; śubhe - O beautiful one; atah - then; nityam - eternally; - navadvīpam - Navadvīpa; prakatam - manifested; hi - indeed; viduh - know; budhāḥ - the wise;

O goddess, O beautiful one, the wise know that Navadvīpa-dhāma is eternally manifest from the Lord's transcendental potency with many fruits and flowers.

Texts 8 and 9

aprakṛtam navadvīpam
cin-mayaṁ cid-viśeṣaṇam
jaḍātītam param dhāma
brahma-puram sanātanam

vadanti śrutayah sākṣād
daharam sarva-sundaram
nava-saṅkhyāḥ tathā dvīpā
vartante padma-puṣpa-vat

aprakṛtam - spiritual; navadvīpam - Navadvīpa; cin-mayam - spiritual; cid-viśeṣaṇam - full of knowledge; jaḍa - inert matter; atītam - beyond; param - supreme; -dhāma - of the abode; brahma-puram - spiritual city; sanātanam - eternal; vadanti - say; śrutayah - the Vedas; sākṣat - directly; daharam - hadara; sarva - all; sundaram - beautiful; nava - nine; saṅkhyāḥ - in number; tathā - so; dvīpāḥ - islands; vartante - are; padma-puṣpa-vat - like a lotus flower.

The Vedas say Navadvīpa is not material, but spiritual and full of knowledge, beyond dull and inert matter, a transcendental abode, an eternal spiritual city, an all-beautiful lotus flower. The nine islands of Navadvīpa are like a great lotus flower.

Text 10

śṛṇu devi pravakṣyāmi
nava-khaṇḍa-svarūpakam
yatram vai rājate nityam
śrī-gaurasundaro hariḥ

śṛṇu - please hear; devi - O goddess; pravakṣyāmi - I will tell; nava-khaṇḍa-svarūpakam - the form of nine islands; yatra - where; vai - indeed; rājate - shines; nityam - eternally; - śrī-gaurasundarāḥ - Lord Caitanya; hariḥ - Lord Hari.

O goddess, please listen and I will tell you of these nine islands where Lord Gaura-Hari eternally shines with great splendor.

Text 11

antardvīpas tathā devi
simantadvīpa-samjñakah
godrumadvīpa-samjño 'nyo
madhyadvīpas tathā paraḥ

gaṅgā-pūrva-tate ramye
devi dvīpa-catuṣtayam
koladvīpa-rtudvīpo
jahnudvīpaḥ sureśvari
modadrumas tathārudrah
pañcaite pāścime tate

antardvīpaḥ - Antardvīpa; tathā - as; devi - O goddess; simantadvīpa-samjñakah - named Simantadvīpa; godrumadvīpa-samjñah - named Godrumadvīpa; anyah - another; madhyadvīpaḥ Madhyadvīpa; tathā - so; paraḥ - another; gaṅgā - Ganges; pūrva-tate - on the eastern shore; ramye - delightful; devi - O goddess; dvīpa-catuṣtayam - four islands; koladvīpa - Koladvīpa; ṛtudvīpaḥ - \Rtudvīpa; jahnudvīpaḥ - Jahnudvīpa; sureśvari - O goddess; modadrumas+modadruma; tathā - so; rudrah - Rudradvīpa; pañca - five; ete - they; pāścime - in the west; tate - on the shore.

O goddess, on the Ganges' beautiful eastern shore are the four islands Antardvīpa, Simantadvīpa, Godrumadvīpa, and Madhyadvīpa, and on the western shore are the five islands Koladvīpa, Rtudvīpa, Jahnudvīpa, Modadrumadvīpa, and Rudradvīpa.

Text 13

gaṅgā ca yamunā caiva
godāvarī sarasvatī
narmadā sindhuḥ kāverī
tamraparṇī payasvinī

kṛtamālā tathā bhīmā
gomatī ca dṛṣadvatī
sarvāḥ puṇya-jalā nadyāḥ
vartante 'tra yathā-yatham
navadvīpo mahā-devi
tābhiḥ sarvaiḥ parivāritaḥ

gaṅgā - Ganges; ca - and; yamunā - Yamunā; ca - and; eva - indeed; godāvarī - Godavari; sarasvatī - Sarasvati; narmadā - Narmada; sindhuḥ - Sindhu; kāverī - Kaveri; tamraparṇī - Tamraparni; payasvinī - Payasvini; kṛtamālā - Krtamala; tathā - so; bhīmā - Bhima; gomatī - Gomati; ca - and; dṛṣadvatī - drsadvati; sarvāḥ - all; puṇya - pure and sacred; jalāḥ - waters; nadyāḥ - rivers; vartante - are; atra - here;

yathā - as; yatham - as; navadvīpaḥ - Navadvīpa; mahā-devi - O goddess; tābhiḥ - by them; sarvaiḥ - all; parivāritaiḥ - surrounded.

O goddess, Navadvīpa is surrounded by the pure and sacred waters of the Ganges, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhū, Kaverī, Tamrapārṇī, Payasvinī, Kṛtamālā, Bhīmā, Gomatī, Dṛṣadvatī, and all other sacred rivers.

Text 15

ayodhyā mathurā māyā
kāśī kāñcī hy avantikā
dvārāvatī kurukṣetram
puṣkaro naimiṣam vanam
vartante 'tra navadvīpe
nitye dhāmni maheśvari

ayodhyā - Ayodhya; mathurā - Mathura; māyā - Maya; kāśī - Kasi; kāñcī - Kanci; hi - indeed; avantikā - Avantika; dvārāvatī - Dvaraka; kurukṣetra - Kuruksetra; puṣkaraḥ - Puskara; naimiṣam - Naimisa; vanam - forest; vartante - are; atra navadvīpe - in Navadvīpa; nitye - eternally; dhāmni - in the abode; maheśvari - O goddess.

O goddess, Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā, Dvārakā, Kurukṣetra, Puṣkara, and Naimiṣāraṇya, are all present in the eternal transcendental abode of Navadvīpa.

Text 16

bhāgirathy-alakānandā
mandākinī tathāparā
bhogavatīti gaṅgāyā
asti dhārā-catuṣtayam
navadvīpasya paridhiś
catvāri yojanāni ca

bhāgirath - Bhagirathi; alakānandā - Alakananda; mandākinī - Mandakini; tathā - so; aparā - another; bhogavatīti - Bhogavati; gaṅgāyāḥ - of the Ganges; asti - is; dhārā-catuṣtayam - four streams; navadvīpasya - of Navadvīpa; paridhiḥ - moat; catvāri - four; yojanāni - yojanas; ca - and.

Bhāgirathī, Alakānandā, Mandākinī, and Bhogavatī are the four streams of the Ganges that surround Navadvīpa for 32 miles.

Text 17

pṛthivyām yāni tīrthāni
rasāyām divi vā priye
tāni sarvāni tiṣṭhanti
navadvīpe sureśvari

pṛthivyām - on the earth; yāni - as; tīrthāni - holy places; rasāyām - in the lower planets; divi - in the upper planets; vā - or; priye - O beloved; tāni - they; sarvāni - all; tiṣṭhanti - stay; navadvīpe - in Navadvīpa; sureśvari - O goddess.

O goddess, O beloved, all the holy places of the upper and lower planets are present in Navadvīpa.

Text 18

nāham vasāmi kailāse
na tvam vasasi mad-gṛhe
na devā divi tiṣṭhanti
ṛṣayo na vane vane

na - not; aham - I; vasāmi - live; kailāse - in Kailāsa; na - no; tvam - you; vasasi - reside; mad-gṛhe - in my home; na - no; devāḥ - the demigods; divi - in heaven; tiṣṭhanti - stay; ṛṣayah - the sages; na - no; vane vane - in the forests.

I do not reside in Kailāsa. You do not reside in my home. The demigods do not stay in the upper planets. The sages do not stay in the forest.

Text 19

sarve vayam navadvīpe
tiṣṭhāmaḥ prema-lālasāḥ
gaura gaureti gāyantāḥ
saṅkīrtana-parā bhuvi

sarve - all; vayam - we; navadvīpe - in Navadvīpa; tiṣṭhāmaḥ - stay; prema-lālasāḥ - overcome with love; gaura gaura - Gaura Gaura; iti - thus; gāyantāḥ - singing; saṅkīrtana-parā - glorifying Lord Gaura; bhuvi - on the earth.

We all stay in Navadvīpa. Overwhelmed with love, we perform saṅkīrtana, singing "Gaura! Gaura!" in the earthly sphere.

Text 20

ye narāḥ kṛtino devi
navadvīpe vasanti te
jīvena maraṇe teṣāṁ
patir eko mahāprabhuḥ

ye - who; narāḥ - humans; kṛtināḥ - pious; devi - O goddess; navadvīpe - in Navadvīpa; vasanti - reside; te - they; jīvena - with life; maraṇe - in death; teṣām - of them; patih - Lord; ekah - one; mahāprabhuḥ - Caitanya.

O goddess, for the saintly devotees who live in Navadvīpa Lord Caitanya Mahāprabhu is their only Lord both in this life and also after death.

Text 21

pañca-tattvātmakāṁ gaurāṁ
kṛṣṇa-caitanya-samjnākam
ye bhajanti navadvīpe
te me priyatamāḥ kila

pañca-tattvātmakam - five truths; gauram - Lord Gaura; kṛṣṇa-caitanya-samjnākam - named Śrī Kṛṣṇa Caitanya; ye - who; bhajanti - worship; navadvīpe - in Navadvīpa; te - they; me - tome; priyatamāḥ - most dear; kila - indeed.

They who in Navadvīpa worship Pañcatattvātmaka Gaura, who is known as Śrī Kṛṣṇa Caitanya, are most dear to me.

Text 22

padmākāraṁ navadvīpam
antardvīpam ca karṇikam
sīmantādi-sthalāṁ tatra
dalān aṣṭa-svarūpākān

padma - lotus; ākāram - form; navadvīpam - Navadvīpa; antardvīpam - Antardvipa; ca - and; karṇikam - the whorl; sīmantādi-sthalan - places beginning with Simantadvipa; tatra - there; dalān aṣṭa-svarūpākān - in the forms of eight petals.

Navadvīpa has the form of a great lotus. Antardvīpa is the whorl of that lotus and Sīmantadvīpa and the other islands are its eight petals.

Text 23

karnikā-madhya-bhāge tu
pītham ratnamayam param
pañca-tattvānvitam tatra
gauram purata-sundaram
ye dhyāyanti janāḥ śāśvāt
te tu sarvottamottamāḥ

karṇikā-madhya-bhāge - in the middle of the whorl; tu - indeed; pītham - a sacred place; ratnamayam - made of jewels; param - supreme; pañca-tattvānvitam - where the Pañca-tattva stays; tatra - there; gauram - Lord Gaura;- purata - gold; sundaram - handsome; ye - who; dhyāyanti - meditate; janāḥ - persons; śāśvāt - eternally; te - they; tu - indeed; sarvottamottamāḥ - are the greatest of the great.

In the middle of that whorl is a sacred place of jewels. They who always meditate on handsome golden Lord Gaura and the Panca-tattva there are the most exalted of all exalted souls.

Textn

yatra tatra navadvīpe
sa sannyāsy athavā gr̄hī
ha gaureti vadan nityam
sarvānandān samaśnute

yatra - where; tatra - there; navadvīpe - in Navadvīpa; saḥ - He; sannyāsī - renounce; athavā - or; gr̄hī - householder; ha - indeed; gaura - Gaura!; iti - thus; vadan - saying; nityam - eternally; sarva - all; ānandān - blisses; samaśnute - enjoy.

Whether a sannyāsī or a gr̄hastha, a person who somewhere in Navadvīpa calls out "Gaura!" always enjoys all trancendental bliss.

Text 25

bhāgīrathī-tate pūrve
māyāpuram tu gokulam
tasyās tate pāścime hi
vṛndāvanam vidur budhāḥ

bhāgīrathī - of the Ganges; tate - on the shore; pūrve - eastern; māyāpuram - Māyāpura; tu - indeed; gokulam - Gokula; tasyāḥ - of it; tate - on the shore; pāścime - in the west; hi - indeed; vṛndāvanam - Vṛndāvana; viduh - know; budhāḥ - the wise;

The wise know that on the eastern shore of the Ganges Māyāpura is Gokula, and on the western shore is Vṛndāvana.

Text 26

tatra rāsa-sthalī divyā
pulinam balukamayam
rāsa-sthalī pāścime tu
puṇyam dhīra-samīrakam
yad yad vṛndāvane devi
tat tat tatra na - no; samśayah

tatra - there; rāsa-sthalī - the place of the rāsa dance; divyā - transcendental; pulinam - the shore; balukamayam - filled with bakula flowers; rāsa-sthalī - the place of the rāsa dance; pāścime - in the west; tu - indeed; puṇyam - piety; dhīra - gentle; samīrakam - breeze; yat - which; yat - which; vṛndāvane - in Vṛndāvana; devi - O goddess; tat - this; tat - this; tatra - there; na - no; samśayah - doubt;

In this place is the transcendental rāsa dance arena. On the western shore is a rāsa dance arena filled with bakula flowers and gentle breezes. O goddess, whatever is present in Vṛndāvana is also here. Of this there is no doubt.

Text 27

tvaṁ hi māyā hareḥ śaktir
durghatana-patiyasī
cin-mayam antarādityam
acchadayasi sāmpratam

tvam - you; hi - indeed; māyā - the illusory potency; hareḥ - of Lord Kṛṣṇa; śaktih - potency; durghatana-patiyasī - very difficult to overcome; cin-mayam - spiritual; antara - within; ādityam - sun; acchadayasi - you cover; sāmpratam - now.

You are Lord Hari's insurmountable illusory potency. At the present time you cover the spiritual sun shining here.

Text 28

tato māyāpura-khyātir
yoga-pīthasya bhū-tale
praudhā māyā tava khyātiḥ
sarvatra vartate priye

tataḥ - then; māyāpura - as Māyāpura; khyātiḥ - celebrated; yoga-pīthasya - spiritual place; bhū-tale - on the earth; praudhā - powerful; māyā - illusion; tava - of you; khyātiḥ - fame; sarvatra - everywhere; vartate - is; priye - O beloved.

This sacred place is famous on the earth as Māyāpura. O beloved, you are famous everywhere as the great illusory potency of the Lord.

Text 29

gate tu pulinābhyaśam
kāle śrī-gaura-vigrahe
vamśivataṁ samāśritya
tvam pāsi vaisṇavān janān

gate tu - indeed; pulina - on the shore; abhyaśam - acting; kāle - at the time; śrī-gaura - of Lord Gaura; vigrahe - the form; vamśivatam - Vamsivata; samāśritya - taking shelter; tvam - you; pāsi - protect; vaisṇavān janān - the Vaisnavas.

When the form of Lord Gaura enjoys pastimes on the shore here, you stay nearby in Vamśivata and protect the Vaiṣṇavas.

Text 30

aham vṛddha-śivah sākṣat
prabhor ajñānusārataḥ
kalpitair agamais tais tair
vañcāmi bahir-mukhān

aham - I; vṛddha-śivah - great Lord Śiva; sākṣat - directly; prabhoḥ - of the

Lord; ajnānusārataḥ - following the order; kalpitaiḥ - concocted; agamaiḥ - with scriptures; tais taiḥ - with various; vañcāmi - I cheat; bahir-mukhān - the fallen souls.

I am the great Lord Śiva. Following the orders of the Supreme Personality of Godhead, I cheat the fallen souls with many newly-created pseudo-scriptures.

Text 31

līlā-puṣṭim bhagavataḥ
caitanyasya hareḥ svayam
karomi satatam devi
tava māyā-balena hi

līlā - pastimes; puṣṭim - nourishment; bhagavataḥ - of the Lord; caitanyasya - Caitanya; hareḥ - of Lord Kṛṣṇa; svayam - personally; karomi - I do; satatam - always; devi - O goddess; tava - of you; māyā-balena - by the strength of the illusion; hi - indeed.

O goddess, using your illusory power I always increase the transcendental pastimes of the Supreme Personality of Godhead, Lord Caitanya-Hari.

Text 32

antardvīpe hariḥ sākṣād
brahmānām kṛpayā svayam
gaurāvatāra-tātparyam
kathayām āsa tattvataḥ

antardvīpe - in Antardvipa; hariḥ - Lord Hari; sākṣāt - directly; brahmānam - Brahmā; kṛpayā - mercifully; svayam - personally; gaura - of Lord Gaura; avatāra - of the incarnation; tātparyam - the meaning; kathayām āsa - told. tattvataḥ - in truth.

In Antardvīpa Lord Hari personally told the demigod Brahmā the real meaning of Lord Gaura's incarnation.

Text 33

sīmanta-dvīpam āsādyā
tvam hi devi sanātanī
dadārśa sundaram rūpam
gaurāṅgasya mahātmanah

sīmanta-dvīpam - Simantadvipa; āsādyā tvam - you; hi - indeed; devi - O goddess; sanātanī - eternal; dadārśa - saw; sundaram - the handsome; rūpam - form; gaurāṅgasya - of Lord Caitanya; mahātmanah - the great one.

O eternal goddess, you went to Sīmantadvīpa and there personally saw Lord Gaurāṅga Mahāprabhu's handsome form.

Text 34

tat-samīpe mahā-devi
mathurā vidyate purī
abhavat yatra vai kaiṁso
yavanasya gṛhe kalau

tat - this; samīpe - near; mahā-devi - O goddess; mathurā - Mathurā; vidyate - is; purī - city; abhavat - where; yatra - where; vai - indeed; kaiṁsaḥ - Kamsa; yāvanasya - of a yavana; gṛhe - in the home; kalau - in the age of Kali.

O goddess, nearby is Mathurā City where in Kali-yuga Kamsa was born in a yavana's house.

Text 35

śodhitvā tam kīrtanādau
śrī-gaurasundaraḥ prabhuḥ
tīrthaṁ dvādaśakam tīrvā
śrīdharasya gṛham yayau

śodhitvā - having purified; tam kīrtanādau śrī-gaurasundaraḥ - Gaurasundara; prabhuḥ - the Lord; tīrthaṁ - holy place;- dvādaśakam - Dvādaśa; tīrvā - having crossed; śrīdharasya - of Sridhara; gṛham - to the home; yayau - went.

After purifying it in His first public kīrtana, Lord Gaurasundara left Dvādaśa-tīrtha and went to Kolaveca Śrīdhara's house.

Text 36

tad dhi navadvīpe devi
sudāma-puram īryate
tatraiva vartate gauri
viśrāma-kuṇḍam uttamam

tat - that; dhi navadvīpe - in Navadvīpa; devi - O goddess; sudāma - of Sudāmā; puram - the home; īryate - is said; tatra - there; eva - indeed; vartate - is; gauri - O Gaurī; viśrāma-kuṇḍam - Viśrama-kuṇḍa; uttamam - transcendental.

O goddess Śrīdhara's house in Navadvīpa is said to actually be the hosue of Sudāmā Vipra. O Gauri, in that place is transcendental Viśrama-kuṇḍa.

Text 37

mayamārīṁ tatottīrya
dr̥ṣtvā rāma-parākramam
suvarṇa-sena-durge sa
nanarta kīrtane hariḥ

māyāmariṁ tataḥ - then; uttīrya - crossing; dr̥ṣtvā - seeing; rāma - of Lord Rāma;
parākramam - prowess; suvarṇa-sena-durge - in Suvarṇa Seba's home; saḥ - He;
nanarta - danced; kīrtana - in kīrtana; hariḥ - Lord Hari.

After crossing over the place named Mayamārī, and after seeing Rāma's prowess, Lord Hari danced in kīrtana in the home of Suvarṇa Sena.

Text 38

deva-pallim tato gatvā
devān sūrya-mukhān prabhuḥ
śrī-kṛṣṇa-kīrtanānande
plavayām āsa bhaminī

deva-pallim - Devapalli; tataḥ - then; gatvā - having gone; devān - the demigods; sūrya - by Sūrya; mukhān - headed; prabhuḥ - the Lord; śrī-kṛṣṇa-kīrtana-ānande - in the bliss of Kṛṣṇa-kīrtana; plavayām āsa - plunged; bhamini - O beautiful one.

O beautiful one, the Lord then went to Devapalli, where He plunged Sūrya and the demigods in the bliss of Krṣṇa-kīrtana.

Text 39

kṣetram hari-haram tīrvā
kāśīm ca mokṣa-dayinīm
godruma-dvīpam āsādya
surabhi-sevitam hariḥ
nanarta paramāviṣṭo
mr̥kaṇḍa-suta-sannidhau

kṣetram hari-haram - Harihara-kṣetra; tīrvā - having crossed; kāśīm - Kāśī; ca - and; mokṣa-dayinīm - giving liberation; godruma-dvīpam - Godrumadvīpa; āsādya - attaining; surabhi - by surabhi cow; sevitam - served; hariḥ - Lord Hari; nanarta - danced; parama-āviṣṭah - in ecstasy; mr̥kaṇḍa-suta - Mārkaṇḍeya; sannidhau - near.

After going to Harihara-kṣetra and Kāśī, which gives liberation, Lord Hari went to Godrumadvīpa, where there is a surabhi cow. There the Lord danced in ecstasy with Mārkaṇḍeya.

Text 40

madhyadvīpam tato gatvā
saptarṣi-maṇḍape hariḥ
nanarta naimiṣe tīrthe
sāvadhūtaḥ sa-pārṣadah

madhyadvīpam - Madhyadvipa; tataḥ - then; gatvā - having gone; saptarṣi - of the seven dsages; maṇḍape - in the pavilion; hariḥ - Lord Hari; nanarta - danced; naimiṣe - in Naimiṣa; tīrthe - the holy place; sa - with; avadhūtaḥ - Nityānanda Avadhūta;sa - with; pārṣadah - His associates.

Lord Hari then went to Madhyadvī where, in Naimiṣa-tīrtha, in Saptarṣi-maṇḍapa, He danced with His associates and with Nityānanda Avadhūta.

Text 41

tato gatvā puṣkarākhyam
tīrtham vipra-niṣevitam
brahmāvartam kuruṣketram

plavayām āsa kīrtanaiḥ

tataḥ - then; gatvā - having gone; puṣkara - Puṣkara; ākhyam - named; tīrtham - holy place;-vipra-niṣevitam - the residence of brāhmaṇas; brahmāvartam - Brahmāvarta; kuruṣketram - Kurukṣetra; plavayām āsa - plunged; kīrtanaiḥ - in kīrtana.

The Lord then went to Puṣkara-tīrtha, where there are many brāhmaṇas. He flooded Brahmāvarta and Kurukṣetra with kīrtana.

Text 42

tato mahā-prayāgākhyam
pañca-venī-samanvitam
tīrtham śrī-jāhnavīm tīrtvā
koladvipam jagāma ha

tataḥ - then; mahā-prayāga-ākhyam - named Mahaprayāga; pañca-venī- samanvitam - where five rivers meet; tīrtham - holy place;- śrī-jāhnavīm - the Ganges; tīrtvā - having crossed; koladvipam - to Koladvīpa; jagāma - went; ha - indeed.

The Lord then went to Mahāprayāga-tīrtha, where five rivers meet. Then He crossed the Ganges and went to Koladvīpa.

Text 43

samudrasena-rājye tu
gaṅgā-sāgara-saṅgame
kīrtayitvā harim devi
campahattam jagāma ha

samudrasena-rājye - in the kingdom of Mahārāja Samudrasena;tu - indeed; gaṅgā - Ganges; sāgara - the ocean; saṅgame - meeting; kīrtayitvā - glorifying; harim - Lord Hari; devi - O goddess; campahattam - to Campahatta; jagāma - went; ha - indeed.

Performing hari-kīrtana in Mahārāja Samudrasena's kingdom where the Ganges meets the ocean, the Lord then went to Campahatta.

Text 44

ṛtudvīpam tato gatvā
dṛṣṭvā śobhāṁ vanasya ca
rādhā-kuṇḍādikam smṛtvā
ruroda śacīnandanaḥ

ṛtudvīpam - to Rtudvīpa; tataḥ - then; gatvā - having gone; dṛṣṭvā - having seen; śobhām - beauty; vanasya - of the forest; ca - and; rādhākuṇḍā-ādikam - beginning with Rādhā-kuṇḍā; smṛtvā - having remembered; ruroda - cried; śacīnandanaḥ - Śacī's son.

Then Lord Śacīnandana went to \Rtudvīpa where, seeing the beauty of the forest, He was reminded of Rādhā-kuṇḍā, and He wept.

Text 45

tataḥ saṅkīrtanānande
śrī-vidyānāgarām hariḥ
dadarsa pārṣadaiḥ sārdham
veda-sthānam anuttamam

tataḥ - then; saṅkīrtana - of saṅkīrtana; ānande - in the bliss; śrī-vidyānāgaram - Śrī Vidyānāgara; hariḥ - Lord Hari; dadarsa - saw; pārṣadaiḥ - associates; sārdham - with; veda - of the Vedas; sthānam - place; anuttamam - transcendental.

Then, absorbed in the bliss of saṅkīrtana, Lord Hari and His associates saw Vidyānāgara, the home of the Vedas.

Text 46

jahnudvīpam samāsādy
dṛṣṭvā jahnu-tapovanam
modadrume rāma-lilām
smaran gauro mumoda ha

jahnudvīpam - Jambudvīpa; samāsādy - attaining; dṛṣṭvā - seeing; jahnu-tapovanam - the forest where Jahnu Muni performed austerities; modadrume - in Modadruma; rāma - of Lord Rāma; lilām - the pastimes; smaran - remembering; gaurah - Lord Gaura;- mumoda - was joyful; ha - indeed.

Then the Lord went to Jahnudvīpa where He saw the forest where Jahnu Muni performed austerities. In Modadrumadvīpa was happy remembering Lord Rāma's transcendental pastimes.

Text 47

vaikuṇṭha-pura-madhye tu
dṛṣṭvā niḥśreyasam vanam
brahmāṇīm virajāpāre
bhagavān śrī-mahat-puram

vaikuṇṭha-pura-madhye - in the middle of Vaikuṇṭhapura; tu - indeed; dṛṣṭvā - seeing; niḥśreyasam - the best; vanam - forest; brāhmaṇīm - Brahmāṇī; virajā - of the Virajā; apāre - on the other shore; bhagavān - the Lord; śrī-mahat-puram - Śrī Mahat-pura.

In the midst of Vaikuṇṭapura, the Lord saw Niḥśreyasa-vana. Then, crossing to the other shore of the Virajā, He saw Brahmāṇīpura and Śrī Mahatpura.

Text 48

sthānam ca pañḍu-putraṇam
kāmya-nāma vanam śubham
dṛṣṭvā pañca-vatīm cātra
śrī-saṅkara-puram yayau

sthānam - place;- ca - and; pañḍu-putraṇam - of Pāñḍu's sons; kāmya - Kāmya; nāma - named; vanam - forest; śubham - beautiful; dṛṣṭvā - seeing; pañca-vatīm - five gardens; ca - and; atra - here; śrī-saṅkara-puram - to Śrī Śaṅkara-pura; yayau - went.

The Lord then went to the beautiful forest named Kṛṣṇavana, which had been the place of the Pāñḍavas. He saw five gardens there and then He went to Śrī Śaṅkarapura.

Text 49

tataḥ pulinam āśadya
pītham vṛndāvanātmakam
dadarśa kīrtayan kṛṣṇam

śrī-gaurāṅga-mahāprabhuḥ

tataḥ - then; pulinam - the shore; āśādyā - attaining; pītham - the sacred place; vṛndāvana - Vṛndāvana; ātmakam - the self; dadarśa - saw; kīrtayan - glorifying; kṛṣṇam - Kṛṣṇa; śrī-gaurāṅga-mahāprabhuḥ - the Lord.

He went to the riverbank there and saw the sacred place identical with Vṛndāvana forest. There Lord gaurāṅga Mahāprabhu performed Kṛṣṇa-kīrtana.

Text 50

tatra rāsa-sthalim dṛṣṭvā
sa-pārṣada-ramā-patiḥ
śrī-bhāgavata-padyena
rāsa-gītam cakāra saḥ

tatra - there; rāsa-sthalim - the place of the rāsa dance; dṛṣṭvā - seeing; sa-pārṣada - with His associates; ramā-patiḥ - the husband of the goddess of fortune; śrī-bhāgavata-padyena - with the verses of Śrīmad-Bhāgavatam; rāsa-gītam - the song of the rāsa dance; cakāra - did; saḥ - He.

The Lord, who is the husband of the gosddess of fortune, in the company of His associates seeing the arena of the rāsa dance there sang verses from Śrīmad-Bhāgavatam glorifying the rāsa dance.

Text 51

smṛtvā rāsātmikām līlām
mahā-bhāva-daśām prabhuḥ
lebhe tatra mahā-devi
puline rasa-maṇḍape

smṛtvā - having remembered; rāsātmikām - sweet; līlām - pastimes; mahā-bhāva-daśām - great love; prabhuḥ - the Lord; lebhe - attained; tatra - there; mahā-devi - O goddess; puline - on the shore; rasa-maṇḍape - in the rasa pavilion.

O goddess, remembering the rāsa-dance pastime in the rāsa-maṇḍapa by the riverbank, the Lord became filled with ecstatic love.

Text 52

divi dundubhayo nedur
babhūvuh puṣpa-vṛṣṭayah
jagadur munayo vedān
chandogyādi-svarūpakān

divi - in the upper planets; dundubhayah - drums; neduh - sounded; babhūvuh - became; puṣpa - of flowers; vṛṣṭayah - showers; jagaduh - recited; munayah - sages; vedān - the Vedas; chandogya-ādi-svarūpakān - beginning with the Chāndogya Upaniṣad.

Dundubhi drums sounded in the celestial worlds. A shower of flowers fell. Beginning with the Chāndogya Upaniṣad, the sages recited the Vedas.

Text 53

śruti-mūla-gate nāmni
dīrgha-bāhur mahāprabhuḥ
hare kṛṣṇeti saṅkroṣya
cacāla jāhnavī-tate

śruti-mūla-gate - entered the ears; nāmni - when the name; dīrgha - long; bāhuh - arms; mahāprabhuḥ - the Lord; hare kṛṣṇa iti - Hare Kṛṣṇa; saṅkroṣya - calling out; cacāla - went; jāhnavī-tate - on the shore of the Ganges.

When the sound the holy name entered His ears, long-armed Lord Mahāprabhu called out " Hare Kṛṣṇa!" and wandered on the Ganges' shore.

Text 54

bhāgīrathīṁ samuttīrya
sa-pārṣadah śacī-sutah
nāma saṅkīrtane reme
rudradvīpe samantataḥ

bhāgīrathīṁ - the Ganges; samuttīrya - crossing; sa - with; pārṣadah - His associates; śacī-sutah - Lord Caitanya; nāma - name; saṅkīrtana - in sankirtana; reme - enjoyed; rudradvīpe - in Rudradvīpa; samantataḥ - everywhere.

After crossing the Ganges with His associates, Lord Caitanya, the son of Śacī-devī, enjoyed nāma-saṅkirtana everywhere in Rudradvīpa.

Text 55

bilva-pakṣe tato gatvā
 viprān kṛṣṇa-parāyanān
premnā samplavayām āsa
 kāñcī-puram jagat-patiḥ

bilva-pakṣe - Bilvapakṣa; tataḥ - then; gatvā - having gone; viprān - to the brāhmaṇas; kṛṣṇa-parāyanān - devoted to Kṛṣṇa; premnā - with love; samplavayām āsa - flooded; kāñcī-puram - Kancipura; jagat - of the universes; patiḥ - themaster.

The Lord of the universes then went to Bilvapakṣa and Kāncīpura, where He plunged the devotee-brāhmaṇas into a flood of kṛṣṇa-prema.

Text 56

tato gatvā bharadvāja-
 sthānam saṅkīrtayān harim
tato māyāpurāvāsam
 praviveśa svayam hariḥ

tataḥ - then; gatvā - having gone; bharadvāja - of Bharadvaja; sthānam - place; saṅkīrtayān - florifying; harim - Lord Hari; tataḥ - then; māyāpura-āvāsam - the abode of Māyāpura; praviveśa - entered; svayam - personally;- hari - Lord Hari.

Lord Hari then went to Bharadvāja-sthāna and performed hari-saṅkirtana and then He personally entered the abode of Māyāpura.

Text 57

śṛṇvanti parayā bhaktyā
 ye gaura-kīrtana-drumam
na teṣāṁ punar āvṛttiḥ
 śive saṁsāra-sāgare

śṛṇvanti - hear; parayā - with great; bhaktyā - withdevotion; ye - who; gaura - of Lord Gaura; kīrtana - of kīrtana; drumam - the tree; na - no; teṣām - of them; punah - again; āvṛttiḥ - return; śive - O auspicious one; saṁsāra - of repeated birth

and death; sāgare - in the ocean.

O auspicious one, they with great devotion hear about the tree of Lord Gaura's saṅkīrtana pastimes never again return to the ocean of repeated birth and death.

Text 58

navadvīpa-samam sthānam
śrī-gaurāṅga-samah prabhuh
kṛṣṇa-prema-samā prāptir
nāsti durge kadācana

navadvīpa - to Navadvīpa; samam - equal; sthānam - place;- śrī-gaurāṅga-samah - equal to Lord Caitanya; prabhuh - the Lord; kṛṣṇa-prema-samā - equal to Kṛṣṇa-prema; prāptih - attainment; na - not; asti - is ; durge - O Durgā; kadācana - at any time.

O Durgā, no place is equal to Navadvīpa. No deity is equal to Lord Gaurāṅga. No attainment is equal to pure love for Lord Kṛṣṇa.

Text 59

etad dhi janma-sāphalyam
vaiṣṇavānām višeṣataḥ
bhajanām śrī-navadvīpe
vraja-lokānusārataḥ

etat - this; hi - indeed; janma - birth; sāphalyam - fruitfulness; vaiṣṇavānām - of the devotees; višeṣataḥ - specifically; bhajanam - worship; śrī-navadvīpe - in Navadvīpa; vraja-loka - the people of Vraja; anusārataḥ - following.

The success of life, especially for the Vaiṣṇavas, is to stay in Navadvīpa and worship the Lord by following the path of the people of Vraja.

Text 60

kṣauram upoṣanām śrāddhaṁ
snāna-dānādikam hi yat

anya-tīrtheṣu kartavyam
navadvīpe na tad vidhiḥ

ksauram - shaving the head; upoṣanam - fasting; śrāddham - performing śrāddha; snāna - performing ritual bathing; dāna - giving charity; ādikam - beginning with; hi - indeed; yat - which; anya - in other; tīrtheṣu - holy places; kartavyam - must be done; navadvīpe - in Navadvīpa; na - no; tat - that; vidhiḥ - rule.

In other holy places shaving the head, fasting, offering śrāddha, performing ritual bathing, giving charity, and other duties are mandatory, but in Navadvīpa there is no rule that they must be done.

Text 61

tāni tāni hi karmāni
kṛtāni yadi tatra vai
naśyanti sahasā devi
karma-granthi-nikṛntanāt

tāni tāni - whatever; hi - indeed; karmāni - deeds; kṛtāni - done; yadi - if; tatra - there; vai - indeed; naśyanti - are destroyed; sahasā - at once; devi - O goddess; karma - of karma; granthi - the knot; nikṛntanāt - from cutting.

O goddess, whatever past karma there may be at once perishes in Navadvīpa, for the knot of karma is cut.

Text 62

bhidya hṛdaya-granthiḥ
chidyante sarva-saṁśayah
kṣiyante jada-karmāṇi
gaure dṛṣṭe parāt pare

bhidya - pierced; hṛdaya - heart; granthiḥ - knots; chidyante - cut to pieces; sarva - all; saṁśayah - misgivings; kṣiyante - terminated; jada - material; karmāṇi - chain of fruitive actions; gaure - Lord Gaura; dṛṣṭe - seen; parāt pare - greater than the greatest.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees Lord Gaura, the Supreme Personality of Godhead.

Text 63

ato vai munayo devi
nava-khaṇḍam samaśritāḥ
kurvanti ahitukīm bhaktim
rādhā-kṛṣṇa-padāmbuje

ataḥ - then; vai - indeed; munayah - the sages; devi - O goddess; nava-khaṇḍam - the nine islands; samāśritāḥ - taken shelter; kurvanti - do; ahitukīm - unmotivated; bhaktim - devotion; rādhā-kṛṣṇa-padāmbuje - for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa.

O goddess, the great sages take shelter of Navadvīpa and serve Śrī Śrī Rādhā-Kṛṣṇa's lotus feet with unmotivated devotion.

Text 64

dvīpe dvīpe prapaśyanti
viṣṇor avayavam param
gāyanti hari-nāmāni
majjanti jāhnavī-jale

dvīpe dvīpe - on island after island; prapaśyanti - they see; viṣṇoh - of Lord Viṣṇu; avayavam - form; param - supreme; gāyanti - sing; hari - of Lord Hari; nāmāni - the holy names; majjanti - they plunge; jāhnavī-jale - in the Ganges' water.

On island after island they see Lord Viṣṇu's transcendental Deity form. They sing Lord Hari's holy names. They bathe in the Ganges' waters.

Text 65

nava-rātre navadvīpam
bhramanti bhakti-pūrvakam
jīvanti paramānande
mahā-prasāda-sevayā

nava - nine; rātre - nights; navadvīpam - Navadvīpa; bhramanti - wander; bhakti - devotion; pūrvakam - before; jīvanti - they live; parama - transcendental; ānande - in bliss; mahā-prasāda-sevayā - by honoring mahā-prasādam.

For nine nights they wander through Navadvīpa with great devotion. They maintain their lives by blissfully honoring mahā-prasādam.

Text 66

prasādaṁ parameśāni
gaurāṅgasya mahāprabhoḥ
pāvanam sarva-jivānām
durlabham duṣkṛtām kila

prasādam - the prasādam; parameśāni - O goddess; gaurāṅgasya - of Lord Caitanya; mahāprabhoḥ - of the Lord; pāvanam - purifying; sarva - all; jivānām - living entities; durlabham - rare; duṣkṛtām - for the impious; kila - indeed.

O goddess, the prasādam of Lord Gaurāṅga Mahāprabhu, which purifies all living entities, cannot be attained by the sinful.

Text 67

aham brahmā tvam isāni
devāḥ ca pitaras tathā
munayo ṛṣayah sarve
prasāda-yācakā dhruvam

aham - I; brahmā - Brahmā; tvam - you; isāni - O goddess; devāḥ - the demigods; ca - and; pitaraḥ - the pitās; tathā - so; munayaḥ - the munis; ṛṣayah - and ṛṣis; sarve - all; prasāda - of that prasādam; yācakā - beggars; dhruvam - certainly.

I, Brahmā, you, O goddess, and the devas, pitās, munis, and ṛṣis, all pray to get that prasādam.

Text 68

gaura-niveditānnena
yaṣṭavyāḥ sarvadā vayam
pavitraṁ gaura-nirmalyaiḥ
grahyaiḥ deyaiḥ janaiḥ sadā

gaura-nivedita-annena - the prasādam of Lord Gaura; yaṣṭavyāḥ - to be worshiped; sarvadā - always; vayam - we; pavitram - pure; gaura - of Lord Gaura; nirmalyam - prasādam; grahyam - should be accepted; deyam - should be taken; janaiḥ - by the people; sadā - always.

We always worship the foodstuffs offered to Lord Gaura. The sacred prasādam offered to Lord Gaura should always given and accepted.

Text 69

jāty-abhimāna-mohāndha-
vidyāhaṅkāra-pīḍitāḥ
duṣkṛti-dūṣitāḥ sattvāḥ
prasāde rati-varjitāḥ

jāti - of birth; abhimāna - of pride; moha - by the illusion; andha - blind; vidyā - knowledge; ahaṅkāra - ego; pīḍitāḥ - tormented; duṣkṛti - by sins; dūṣitāḥ - polluted; sattvāḥ - natures; prasāde - for prasādam; rati - attraction; varjitāḥ - without.

They who are blinded by the illusion of noble birth, they who are tortured by pride of knowledge, and they who are dirty with many sins are not attracted to this prasādam.

Text 70

aham tān raurave devi
nikṣipya yatanā-maye
daṇḍam dadāmi satyam te
vadāmi nātra samśayah

aham - I; tān - them; raurave - in hell; devi - O goddess; nikṣipya - throwing; yatanā-maye - filled with tortures; daṇḍam - punishment; dadāmi - I give; satyam - the truth; te - to you; vadāmi - I speak; na - not; atra - here; samśayah - doubt.

O goddess, I cast them into a hell filled with tortures. I punish them. I tell you the truth. Of this there is no doubt.

Text 71

yatra tatra navadvīpe
yad annam tan-niveditam
tad grahyam brahmaṇā sāksāc
caṇḍalād api caṇḍike

yatra - where; tatra - there; navadvīpe - in Navadvīpa; yat - which; annam - food; tat - to Him; niveditam - offered; tat - that; grahyam - should be taken; brahmaṇā - by a brāhmaṇa; sāksāt - directly; caṇḍalāt - from a caṇḍala; api - and; caṇḍike - O Caṇḍī.

O Caṇḍī, in Navadvīpa a brāhmaṇa should accept prasādam from even a caṇḍala.

Text 72

śuṣkam paryuṣitam vāpi
nītam vā bahu-dūrataḥ
prāpti-mātreṇa bhoktavyam
nātra kāla-vicāraṇā

śuṣkam - dried up; paryuṣitam - stale; vā - or; api - indeed; nītam - brought; vā - or; bahu - very; dūrataḥ - from far away; prāpti - attaining; mātreṇa - by only; bhoktavyam - should be eaten; na - not; atra - here; kāla - of time; vicāraṇā - consideration.

Whether stale, dried-up, or brought from very far away, prasādam should be eaten at once. There is no consideration of whether it is the proper time or not.

Text 73

na deśa-niyamas tatra
na patra-niyamas tathā
na dāṭṛ-niyamo devi
gaura-bhakta-niṣevane

na - no; deśa - of place; niyamaḥ - restriction; tatra - there; na - no; patra - of object; niyamaḥ - restriction; tathā - so; na - not; dāṭṛ - of giver; niyamaḥ - restriction; devi - O goddess; gaura - of Lord Gaura; bhakta - of the devotees; niṣevane - in service.

O goddess, in honoring food enjoyed by Lord Gaura there are no restrictions of what is the proper time, who is the proper recipient, or who is the proper giver.

Text 74

ā-kantha-bhojanād devi
gaure bhaktih prajāyate
na cāti-dharma-vādhoh 'sti
gaura-bhukta-niṣevane

ā - up to; kantha - the neck; bhojanāt - from eating; devi - O goddess; gaure - for Lord Gaura; bhakti - devotion; h prajāyate - is born; na - no; ca - and; ati-dharma-vādhah - impiety; asti gaura - of Lord Gaura; bhukta - of what was enjoyed; niṣevane - in the service.

O goddess, by eating prasādam until one is filled up to the neck devotion for Lord Gaura is born. There is no impiety in overeating what was enjoyed by Lord Gaura.

Text 75

aho dvīpasya māhātmyam
na ko 'pi varṇane kṣamah
anya-tīrtha-mṛtiḥ puruṣām
bhukti-mukti-pradāyinī
navadvīpa-mṛtiḥ sākṣat
kevalā bhakti-dayinī

ahah - oh; dvīpasya - of Navadvīpa; māhātmyam - glory;- na - no; kaḥ api - someone; varṇane - in the description; kṣamah - is competent; anya - other; tīrtha - holy place; mṛtiḥ - death; puruṣām - of the living entities; bhukti - sense-gratification; mukti - liberation; pradāyinī - giving; navadvīpa - in Navadvīpa; mṛtiḥ - liberation; sākṣat - directly; kevalā - exclusive; bhakti - devotion; dayinī - giving.

No one has the power to properly describe Navadvīpa. Death in any other holy place brings liberation or future sense-gratification, but death in Navadvīpa brings pure devotional service.

Text 76

akāla-maraṇam vāpi
kaṣṭa-mṛtyur gr̥he mṛtiḥ
apamṛtyur na doṣāya
nava-khaṇḍe varānane

akāla - at an inauspicious time; maraṇam - death; vā - or; api - indeed; kaṣṭa - painful; mṛtyuh - death; gr̥he - in the home; mṛtiḥ - death; apamṛtyuh - sudden or unnatural death; na - no; doṣāya - for fault; nava-khaṇḍe - in Navadvīpa; varānane - O girl with the beautiful face.

O girl with the beautiful face, in Navadvīpa neither an untimely death, a painful death, a violent death, nor a peaceful death at home are at all inauspicious.

Text 77

anyatra yoga-mṛtyur vā
kāśyām jñāna-mṛtir bhavet
tat sarvam phalam cārv-aṅgi
navadvīpe mṛtasya vai

anyatra - in another place; yoga - in yoga trance; mṛtyuh - death; vā - or; kāśyām - in Kāśī; jnāna - in knowledge; mṛtiḥ - death; bhavet - may be; tat - this; sarvam - all; phalam - fruit; cārv-aṅgi - O beautiful one; navadvīpe - in Navadvīpa; mṛtasya - of the dead; vai - indeed.

All the results of dying in yoga trance in any other holy place or dying absorbed in transcendental knowledge in Kāśī are at once attained by dying in Navadvīpa.

Text 78

varam dinam navadvīpe
prayāge kalpa-yāpanāt
vārāṇasī-nivāsād vā
sarva-tīrtha-niṣevanāt

varam - excellent; dinam - day; navadvīpe - in Navadvīpa; prayāge - in Prayāga; kalpa - for a kalpa; yāpanāt - by living; vārāṇasī - in Varanasi; nivāsāt - by living; vā - or; sarva - all; tīrtha - holy place; niṣevanāt - by serving.

By staying for a single day in Navadvīpa one attains the result of living for a kalpa at Prayāga, staying for a very long time at Vārāṇasī, or serving all other holy places.

Text 79

yoge 'nyatra phalam yat tad
bhoge dvīpe nave śubhe
pāda-kṣepe mahā-yajñah
śayāne daṇḍavat phalam

yoge - in yoga; anyatra - in another; phalam - fruit; yat - what; tat - that; bhoge - in experiencing; dvīpe nave - in Navadvīpa; śubhe - O beautiful one; pāda - feet; kṣepe - moving; mahā-yajñah - a great sacrifice; śayāne - lying down to sleep; daṇḍavat - of offering obeisances falling down as a stick; phalam - the fruit.

By merely living in Navadvīpa one attains the result of practicing yoga in any other holy place. In Navadvīpa walking is like performing great yajñas and lying down to sleep is like offering repeated daṇḍavats.

Text 80

bhojane parameśasya
prasāda-sevanam bhavet
kim punah śraddadhānasya
hari-nāma-parasya ca
gaura-prasāda-bhaktasya
bhāgyam tatra vadāmy aham

bhojane - in eating; parameśasya - of the Lord; prasāda - of prasādam; sevanam - service; bhavet - is; kim - what?; punah - more; śraddadhānasya - of a faithful person; hari-nāma-parasya - devoted to the holy name of Lord Hari; ca - and; gaura-prasāda-bhaktasya - devoted to Lord Gaura's prasādam; bhāgyam - good fortune; tatra - there; vadāmi - say; aham - I.

Even ordinary eating there becomes honor to prasādam. I tell you: what could be a greater good fortune for a faithful person devoted to the holy name of Lord Hari and devoted to honoring Lord Gaura's prasādam?

Text 81

etat te kathitam̄ devi
samāsenā tavāgrataḥ
gopyam̄ hi bhavatā sarvam̄
gaurāṅga-prabhor icchayā

etat - this; te kathitam̄ - said;- devi - O goddess; samāsenā - in a summary; tava - you; agrataḥ - before; gopyam̄ - secret; hi - indeed; bhavatā - by you; sarvam̄ - all; gaurāṅga-prabhoḥ - of Lord Gaurāṅga; icchayā - by the desire.

O goddess, this summary I have spoken to you should be kept secret, for this is Lord Gaurāṅga's wish.

Text 82

dhanye kalau sampraviṣṭe
gaura-līlā manoramā
prakatā bhavitā hy etat
vyaktam̄ tadā bhaviṣyati

dhanye - auspicious; kalau - in the age of Kali; sampraviṣṭe - entered; gaura - of Lord Gaura; līlā - pastimes; manoramā - beautiful; prakatā - manifested; bhavitā - will be; hi - indeed; etat - this; vyaktam̄ - manifested; tadā - then; bhaviṣyati - will be.

In the auspicious age of Kali Lord Gaura's beautiful pastimes will be openly manifested.

**Note: This concludes the passage from the Urdhvāmnāya Tantra.
The next quote is from the Śrī Viśva-sāra Tantra.**

Text 1

kathitam̄ śrī-viśva-sāre
caṇḍikāyai sivena hi
gaṅgāyā dakṣiṇē bhāge
navadvīpe manorame
kali-pāpa-vināśaya
śacī-garbhe sanātanaḥ

janisyati priye miśra-
 purāṇdara-gṛhe svayam
 phālgune paurṇamāsyāṁ ca
 niśāyāṁ gaura-vigrahah

kathitam - said; - śrī-viśva-sāre - in the Śrī Viśva-sāra Tantra; ca - and;
 candikāyai - to Pārvatī; sivena - by Lord Śiva; hi - indeed; gaṅgāyāḥ - of the
 Ganges; dakṣiṇe - on the southern; bhāge - part; navadvīpe - in Navadvīpa;
 manorame - beautiful; kali - of Kali-yuga; pāpa - sin; vināśāya - for destruction;
 śacī-garbhe - in Śacī's womb; sanātanaḥ - eternal; janisyati - will take birth; priye -
 O beloved; miśra-purāṇdara - of Purandara Miśra; gṛhe - in the home; svayam -
 personally; phālgune - in the month of Phālguna; paurṇamāsyāṁ - on the full-
 moon day; ca - and; niśāyāṁ - at night; gaura - of Lord Gaura; vigrahah - the form.

In the Viśvasāra Tantra Lord Śiva said to Caṇḍī: O beloved, in the southern
 part of the Ganges, in charming Navadvīpa, in the home of Purandara Miśra, on
 the full-moon night of the month of Pālguna, in the womb of Śacī-devī, the
 eternal Supreme Personality of Godhead will appear in a fair-complexioned form
 to destroy the sins of the age of Kali.

Text 3

tantré kulārṇave śambhur
 avadat pārvatīṁ prati

tataḥ kale ca samprāpte
 kālau ko 'pi mahā-nidhiḥ
 hari-nāma-prakāśāya
 gaṅgā-tīre janisyati

tantré kulārṇave - in the Kulārṇava Tantra; śambhuḥ - Lord Śiva; avadat - said;
 pārvatīm - Pārvatī; prati - to; tataḥ - then; kāle - in the time; ca - and; samprāpte -
 attained; kalau - in the age of Kali; kāḥ api - someone; mahā- nidhiḥ - an ocean of
 transcendental qualities; hari - of Lord Hari; nāma - of the holy names; prakāśāya -
 for manifestation; gaṅgā - Ganges; tīre - on the shore; janisyati - will take birth.

In the Kulārṇava Tantra Lord Śiva said to Pārvatī: In the age of Kali a person
 who is an ocean of transcendental virtues will take birth on the shore of the
 Ganges to spread the chanting of Lord Hari's holy names.

Text 4

bṛhad-brahma-yāmalākhye
tantra tat kathitam purā

kalau purnānandas tri-bhuvana-jayī gaura-sutanur
navadvīpe jātaḥ suradhuni-samīpe narahariḥ
dadat pāpibhyah samstutam api harer nāma sukṛtam
taritvā pāpābdhim bhuvi vijayate śrī-gauracandrābhidhah

bṛhad-brahma-yāmala-ākhye tantra - in the Br̥had-Brahma-yāmala Tantra; tat - this; kathitam - said;- purā - previously; kalau - in the age of Kali; purna - full; ānanda - bliss; stri-bhuvana-jayī - glorious in the three worlds; gaura - of Lord Gaura; sutanuh - the handsome form; navadvīpe - in Navadvīpa; jātaḥ - born; suradhuni - the Ganges; samīpe - near; narahariḥ - the Lord; dadat - giving; āpibhyah - to the sinful; samstutam - glorified; api - and; hareḥ - of Lord Hari; nāma - name; sukṛtam - pious; taritvā - having crossed; pāpa - of sin; abdhim - the ocean; bhuvi - in this world; vijayate - all glories; śrīgauracandra - Śrī Gauracandra; abhidhah - named.

In the Br̥had-Brahma-yāmala Tantra in ancient times it was said: All glories to Śrī Gauracandra, who is the perfect bliss in the age of Kali, the glory that shines in the three worlds, and the fair-complexioned humanlike form of the Supreme Personality of Godhead who has taken birth in Navadvīpa, and who gives to the sinful the sacred and glorious name of Lord Hari and makes them cross over the ocean of sins in this world.

Text 5

vande gaurāvatāram kali-mala-mathanam śrī-navadvīpa-vāsam
kaṇthe mālām dadhānam śruti-yuga-vilasat-svarṇa-samsaktaganḍam
keyūrāṅgada-divya-ratna-ghatitam bahu-dvaye bibhratam
bhaktebhyo dadatām malāpaharaṇam nāmāpi sarvam hareḥ

vande - I offer my respectful obeisances; gaura - of Lord gaura; avatāram - to the incarnation; kali - of the age of Kali; mala - the impurity; mathanam - destroying; śrīnavadvīpa - of Śrī Navadvīpa; vāsam - the abode; kaṇthe - on the neck; mālām - a garland; dadhānam - placing; śruti - of ears; yuga - on the pair; vilasat - glittering; svarṇa - gold; samsakta - embracing; gaṇḍam - cheeks; keyūra - keyūras; āṅgada - and āṅgadas; divya - transcendental; ratna - with jewels; ghatitam - studded; bāhu - arms dvaye - on the two; bibhratam - wearing; bhaktebhyah - to the devotees; dadatām - giving; mala - impurity; apaharaṇam - removing; nāma - name; api - indeed; sarvam - all; hareḥ - of Lord Krṣṇa.

I offer my respectful obeisances to Gaura-avatāra, who destroys the impurities of the age of Kali, who resides in Navadvīpa, who wears a garland on His neck, to whose cheeks cling glistening golden earrings, who wears splendid jeweled keyūra

and aṅgada armlets on His arms, and who gives to the devotees Lord Hari's holy name, which destroys all sins.

Text 6

kapila-tantra

jambudvīpe kalau ghore
māyāpure dvijālaye
janitvā pārṣadaiḥ sārdham
kīrtanam karayisyati

kapila-tantra - in the Kapila Tantra; jambudvīpe - in Jambudvīpa; kalau - in the age of Kali; ghore - horrible; māyāpure - in Māyāpura; dvija - of a brāhmaṇa; alaye - in the home; janitvā - having been born; pārṣadaiḥ - His associates; sārdham - with; kīrtanam - kīrtana; karayisyati - will do.

In the Kapila Tantra it is said: During the horrible Kali-yuga, in Jambudvīpa, in Māyāpura, in a brāhmaṇa's home, the Supreme Lord will take birth and with His associates He will start the saṅkīrtana movement.

Text 7

mukti-saṅkalinī-tantra

kurukṣetram kṛte tīrtham
tretāyāṁ puṣkaram smṛtam
dvāpare naimisāraṇyam
nava-khaṇḍam kalau kila

mukti-saṅkalinī-tantra - in the Mukti-saṅkalinī Tantra; kurukṣetram - Kurukṣetra; kṛte - in Satya-yuga; tīrtham - holy place; tretāyāṁ - in Tretā-yuga; puṣkaram - Puṣkara; smṛtam - remembered; dvāpare - in Dvāpara-yuga; naimisāraṇyam - Naimiśāraṇya; nava-khaṇḍam - Navadvīpa; kalau - in the age of Kali; kila - indeed.

In the Mukti-saṅkalinī Tantra it is said: In Satya-yuga Kurukṣetra is the most important holy place, in Tretā-yuga Lake Puṣkara is the most important holy place, in Dvāpara-yuga Naimiśāraṇya is the most important holy place, and in Kali-yuga Navadvīpa is the most important holy place.

Text 8

brahma-yāmale

athavāham dharādhāme
bhūtvā mad-bhakta-rūpa-dhṛk
māyāyām ca bhavisyāmi
kalau saṅkīrtanāgame

brahma-yāmale - in the Brahma-yāmala; athavā - or; aham - I; dharā-dhāme - on the surface of the world; bhūtvā - having been; mad-bhakta - of My devotee; rūpa - the form; dhṛk - manifesting; māyāyām - in Māyāpura; ca - and; bhavisyāmi - I will be; kalau - in the age of Kali; saṅkīrtana - of the saṅkīrtana movement; āgame - in the beginning.

In the Brahma-yāmala the Lord says: Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically I appear in Māyāpura as the son of Śacī in Kali-yuga to start the saṅkīrtana movement.*

Text 9

kṛṣṇa-yāmale

puṇya-kṣetre navadvīpe
bhaviṣyati śacī-sutah

kṛṣṇa-yāmale - in the Kṛṣṇa-yāmala; puṇya-kṣetre - in the sacred place; navadvīpe - in Navadvīpa; bhaviṣyati - will be; śacī-sutah - the son of Śacī.

In the Kṛṣṇa-yāmala it is said: In sacred Navadvīpa the Supreme Lord will appear as the son of Śacī.

Chapter Five

Introduction

navadvīpasya māhātmyam
vidvadbhir yat samīritam

saṅgrhitam mayā sarvam
adhyāye 'smiṇ sukhāvaham

ādau karṇapūrasyaiva
varṇanam śṛṇu yatnataḥ
caitanya-carite kāvye
navadvīpa-kathāśraye

navadvīpasya - of Navadvīpa māhātmyam - glory; - vidvadbhiḥ - by the wise; yat - which; samīritam - said; saṅgrhitam - collected; mayā - by me; sarvam - all; adhyāye - chapter; asmin - in this; sukha - happiness; āvaham - bringing; ādau - in the beginning; karṇapūrasya - of Kavi-karṇapūra; eva - indeed; varṇanam - the description; śṛṇu - please hear; yatnataḥ - carefully; caitanya-carite kāvye - in Śrī Caitanya-carita Mahā-kavya; navadvīpa-kathāśraye - in the description of Navadvīpa.

In this chapter I have collected everything the learned great devotees have said about Navadvīpa. First, please carefully hear Kavi-karṇapūra's description of Navadvīpa in his Caitanya-carita Mahā-kāvya:

Text 1

iyam mahī bhāgyavatī mahīyasi
divo 'pi divyād api nirmalair guṇaiḥ
mahanti ratnāni yadā dadāty ato
dadhou navadvīpam atīva-durlabham

iyam - this; mahī - earth; bhāgyavatī - fortunate; mahīyasi - more; divaḥ - than the higher planets; api - and; divyāt - than the higher planets; api - and; nirmalaiḥ - with pure; guṇaiḥ - virtues; mahanti - great; ratnāni - jewels; yadā - when; dadāti - gives; ataḥ - then; dadhou - gave; navadvīpam - Navadvīpa; atīva - very; durlabham - rare.

The fortunate and purely virtuous earthly world is more exalted than even Svargaloka. When the earth was giving great jewels it also gave the very rare abode of Navadvīpa.

Text 2

anekadhbā sañcita-bhāgya-sañcayam
samastam ekatra vidhāya sarvataḥ

mahīruhair utpulakeyam utsukā
dadhou navadvīpa iti prathām kim u

anekadhā - many; sañcita - collected; bhāgya - good fortune; sañcayam - multitude;
samastam - all; ekatra - in one place; vidhāya - placing; sarvataḥ - completely;
mahīruhaiḥ - with trees; utpulakā - with bodily hairs erect in ecstasy; iyam - this;
utsukā - eager; dadhou - placed; navadvīpe - in Navadvīpa; iti - thus;
prathām fame;kim - whether?; u - indeed.

Has the earth, its trees now hairs standing in ecstasy, eagerly collected all transcendental opulences and placed them in Navadvīpa?

Text 3

prabhuḥ kadā vāvatarisyatīty ado
vicintayantyā manasi praphullayā
manorathākrānti-viśad anekaśah
satām pādābjānu-gatir yayā dadhe

prabhuḥ - the Lord; kadā - when?; vā - or; avatariṣyati - will descend; iti - thus;
adaḥ - below; vicintayantyā - thinking; manasi - in the heart; praphullayā - joyful;
manoratha - desires; ākrānti-visāt - overwhelming; anekaśah - many; satām - of the devotees;
pāda-abja - lotus feet; anu-gatih - following; yayā - by her; dadhe - placed.

" When will the Lord descend?" Thinking this way in her heart, and overcome with spiritual desires, the earth began to follow the footsteps of the great devotees.

Text 4

iyam navadvīpa-miśena medinī
dadhma bhūyo mathurām ivāparām
vaded amusyam ca vimukti-dayinī
prabhoḥ pada-sparśa-rasāmalātmanah

iyam - she; navadvīpa-miśena - as Navadvīpa; medinī - the earth; dadhma - held;
bhūyah - again; mathurām - Mathurā; iva - as if; aparām - peerless; vadet - may say;
amusyam - of it; ca - and; vimutki-dayinī - granting liberation; prabhoḥ - of the Lord;
pada - of the feet; sparśa - the touch; rasa - nectar; amala - pure;
ātmanah - heart.

The earth held Navadvīpa as if it were another peerless Mathurā. It is said that, heart purified by the nectar touch of the Lord's feet, she now offers liberation.

Texts 5-8

āplavya yā dhurjaṭi-sajjaṭā-taṭīm
kapāla-mālā-cchaṭayāsamanvitām
śaśaṅka-lekhā-pratibimba-rūpinīm
alabdha-pūrvam śapharīm samāsadat

prabhoḥ padāmbhoja-yugasya pāvanī
dhārā manojñā madhurā mahīyasah
cakāra yatrāspadam utsukā satī
samantato 'sau vimalāmbu-vahinī

drava-svarūpāpi bhavābdhi-śoṣinī
śubhrāpi yāsīd dhṛta-kṛṣṇa-vigrahaḥ
kṣity-āśritāpi dyu-nadīti viśrutā
bhramāpahāpi bhrami-vibhramāvahā

seyam navadvīpa-bhuvi mahīyasīm
śobhām ivādhāya tad-anta-vāsinī
prabhoḥ padāmbhoja-yugasya saurabham
prāpyaiva bhūyotkalikākulī-kṛta

āplavya - flooding; yā - which; dhurjaṭi - of Lord Śiva; sat - transcendental; jatā - matted hair; taṭīm - surface; kapāla - of skulls; mālā - necklace; cchaṭayā - with the splendor; samanvitam - endowed; śaśaṅka-lekhā - crescent moon; pratibimba - reflection; rūpinīm - form; alabdha - not attained; pūrvam - before; śapharīm - śapharī fish; samāsadāt - attained prabhoḥ - of the Lord; padāmbhoja-yugasya - of the lotus feet; pāvanī - purifying; dhārā - river; manojñā - beautiful; madhurā - sweet; mahīyasah - great; cakāra - did; yatra - where; aspadam - abode; utsukā - eager; satī - saintly; samantataḥ - completely; asau - it; vimala - pure; ambu - water; vahinī - streams; drava - liquid; svarūpa - form; api - indeed; bhava - of repeated birth and death; abdhi - ocean; śoṣinī - drying up; śubhrā - splendid; api - indeed; yā - which; āsīt - was; dhṛta - held; kṛṣṇa - of Lord Kṛṣṇa; vigrahaḥ - the form; kṣiti - earth; āśritā - sheltered; api - indeed; dyu - of the celestial planets; nadī - the river; iti - thus; viśrutā - celebrated; bhrama - bewilderment; apahā - removing; api - indeed; bhrami - of wandering in the material world; vibhrama - the illusion; āvahā - removing; sā iyam - this; navadvīpa-bhuvi - in the land of Navadvīpa; mahīyasīm - great; śobhām - splendor; iva - as; ādhāya - taking; tad-anta-vāsinī - residing; prabhoḥ - of the Lord; padāmbhoja-yugasya - of the lotus feet; saurabham - sweet fragrance; prāpya - attaining; eva - certainly; bhūyotkalikākulī-kṛtā - filled with waves.

Flooding Lord Śiva's matted hair splendid with a necklace of skulls and a reflection of the crescent moon and wonderfully splendid as a śapharī fish, pure with the touch of the Supreme Personality of Godhead's lotus feet, beautiful, sweet, manifesting the supreme abode, restless, transcendental, eternal, flowing with pure waters, drying up the ocean of repeated birth and death even though it is itself liquid, glorious, holding the transcendental form of Lord Kṛṣṇa in its embrace, destroying material illusion even though its course is winding, filled with playful waves, and bearing the fragrance of the Supreme Personality of Godhead, the Ganges, the famous river of the celestial worlds now flowing on the earth, beautifies the land of Navadvīpa.

Text 9

vasanti yatra kṣiti-deva-sattamāḥ
sadā sadācara-parāḥ parāyanāḥ
nirantaram veda-vidhāna-karmasu
śruti-smṛtīnām vidhayāḥ śārīriṇāḥ

vasanti - reside; yatra - where; kṣiti-deva-sattamāḥ - exalted brāhmaṇas; sadā - always; sad-ācāra-parāḥ - saintly; parāyanāḥ - devoted; nirantaram - always; veda-vidhāna-karmasu - in activities prescribed by the Vedas; śruti-smṛtīnām - of śruti and smṛti; vidhayāḥ - the rules; śārīriṇāḥ - personified.

In Navadvīpa reside exalted, saintly, devoted brāhmaṇas, who always follow Vedic duties, and who are personifications of śruti and smṛti.

Text 10

sva-bhāva-bhājāṁ bhiṣajāṁ mahattamāḥ
sa-dharma-niṣṭhāś ca viṣāṁ varāḥ pare
pratiṣṭhayā nirbhara-śubhrayā sadā
samanvitā yatra vasanti mānavāḥ

sva-bhāva-bhājāṁ - own nature; bhiṣajāṁ - of physicians; mahattamāḥ - the best; sa-dharma-niṣṭhāḥ - following prescribed duties; ca - and; viṣāṁ - of vaiśyas; varāḥ - the best; pare - others; pratiṣṭhayā - by reputation; nirbhara-śubhrayā - very pure; sadā - always; samanvitāḥ - endowed; yatra - where; vasanti - reside; mānavāḥ - people.

In Navadvīpa reside exalted physicians, pious, dutiful vaiśyas, and many other gloriously respectable people.

Text 11

tenaiva varṇitam candrodāyākhye nāṭake punah
gauḍa-kṣaunī jayati katamā punya-tīrthāvatamśa-
prāyā yāsau vahati nagarīm śrī-nāvadviṣpa-nāmnīm
yasyām cāmikara-vara-rucer iśvarasyāvatāro
yasmin mūrtā puri puri parispondate bhakti-devī

tena - by him; eva - indeed; varṇitam - described;candrodāyākhye nāṭake - in the Śrī Caitanya-candrodaya Nāṭaka; punah - again; gauḍa-kṣaunī - in Bengal; jayati - all glories; katamāḥ - which; punya-tīrtha - of sacred places; avatamśa-prāyāḥ - the crest jewels; yā - which; asau - it; vahati - carries; nagarīm - the city; śrī-nāvadviṣpa-nāmnīm - named Śrī Navadvīpa; yasyām - in which; cāmikara-vara-ruceḥ - the splendor of gold; iśvarasya - of the Supreme Personality of Godhead; avatāraḥ - the incarnation; yasmin - in which; mūrtāḥ - forms; puri puri - in every home; parispondate - shines; bhakti - devotion; devī - goddess.

He (Kavi-karṇapūra) has also described (Navadvīpa) in the following verse of Śrī Caitanya-candrodaya Nāṭaka:

All glories to the crest-jewel of sacred places in Bengal that bears the name Navadvīpa! There the Supreme Personality of Godhead descended in a form splendid as gold. There Goddess Bhakti is splendidly manifest in every home.

Text 12

śrī-gaura-gaṇoddeśa-dīpikāyām ca
rasajñāḥ śrī-vṛndāvanam iti yam āhur bahu-vido
yam etam golokam katipaya-janāḥ prāhur apare
sita-dvīpam prāhuḥ param api para-vyoma jagadur
navadvīpaḥ so 'yām jayati paramāścarya-mahimā

śrī-gaura-gaṇoddeśa-dīpikāyām - in the Gaura-gaṇoddeśa-dīpikā; ca - and; rasajñāḥ - those expert at relishing the transcendental mellows; śrī - vṛndāvanam - Śrī Vṛndāvana; iti - thus; yam-which;āhuḥ - say; bahu - vidāḥ - very learned; yam - which etam - this; golokam - Goloka; katipaya - some; janāḥ - persons; prāhuḥ - say; param - again; api - also; para-vyoma - the spiritual sky of Vaikuṇṭha; jagaduḥ - say; navadvīpaḥ - Navadvīpa; saḥ ayam - this;jayati - all glories; parama - transcendental; āścarya - wonderful; mahimā - with glories.

In Śrī Gaura-gaṇoddeśa-dīpikā, also, he said:

Some learned devotees say that Navadvīpa is identical with the land of Vṛndāvana. Others say that Navadvīpa is actually the spiritual planet Goloka. Some say that Navadvīpa is the planet Svetadvīpa, and others say that Navadvīpa is actually the spiritual sky of Vaikuṇṭha. All glories to the wonderfully glorious land of Navadvīpa!

Text 13

śrī-caitanya-stave yat-tat-
rūpena gaditam śṛṇu

gatir yaḥ paundrāṇāṁ prakaṭita-nāvadviḍa-mahimā
bhavēnālaṅkurvan bhuvana-mahitam śrotriya-kulam
punāty āṅgi-kārād bhuvi paramahāṁsa-āśrama-padam
sa devaścaitanyākṛtir atitarām naḥ kṛpayatu

śrī-caitanya-stave - in prayers to Lord Caitanya; yat - what; tat - this; rūpena - by Śrīla Rūpa Gosvāmī; gaditam - said; śṛṇu - please hear; gatiḥ - the shelter; yaḥ - who; paundrāṇāṁ - of the people of Bengal; prakaṭita-nāvadviḍa-mahimā - whose glories are manifested in Navadvīpa; bhavēna - by birth; alaṅkurvan - decorating; bhuvana-mahitam - glorified in the worlds; śrotriya-kulam - brhāmaṇas; punāti - purifies; āṅgi-kārāt - by accepting; bhuvi - in the world; paramahāṁsa-āśrama-padam - the status of paramahāṁsa.

Now please hear what Śrīla Rūpa Gosvāmī has said in his prayers to Lord Caitanya:

He is the shelter of the people of Bengal. His glory is manifested in Navadvīpa. By birth He ornaments the brāhmaṇa community, which is worshiped in all the worlds. By accepting it, He purifies the paramahāṁsa-āśrama in this world. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 14

prabodhānanda-vakyam yat
tad idam śṛṇu sāmpratam

stumas tam caitanyākṛtim ati-vimaryāda-pramadād-
bhutaudaryam varyam vraja-pati-kumāram rasayitum
viśuddha-sva-premonmada-madhura-pīyūṣa-laharīm
pradātum cānyebhyah para-pada-nāvadviḍa-prakaṭam

prabodhānanda - of Śrīla Prabodhānanda Sarasvatī; vakyam - statement; yat - what; tat - that; idam - that; śṛṇu - please hear; sāmpratam - now; stumah - we glorify; tam - Him; caitanya-ākṛtim - the form of Lord Caitanya; ati-vimaryāda - without limits; parama - great; abhuta - wonderful; audaryam - generosity; varyam - best; vraja-pati-kumāram - the prince of Vraja; rasayitum - to taste; viśuddha - pure; sva-prema - own love; unmada - mad; madhura - sweet; piyūṣa - of nectar; laharīm - waves; pradātum - to give; ca - and; anyebhyah - to others; para-pada - the supreme abode; navadvīpa - in Navadvīpa; prakaṭam - manifest.

Now please hear the statement of Śrīla Prabodhānanda Sarasvatī:

Let us glorify the boundlessly merciful Supreme Personality of Godhead, the prince of Vraja. To taste the intoxicating sweet waves of the nectar of transcendental love for Kṛṣṇa, as well as to give that nectar to others, He has now appeared in the transcendental abode of Navadvīpa as Lord Caitanya Mahāprabhu.

Text 15

śrī-vṛndāvana-dāsa-ṭhākurasya
nityānandādvaita-caitanyam ekam
tattvam nityālaṅkṛtam brahma-sūtram
nityair bhaktair nityayā bhakti-devyā
tātam nitye dhāmni nityam bhajāmaḥ

śrī-vṛndāvana-dāsa-ṭhākurasya - of Vṛndāvana dasa; nityānanda - Nityānanda; advaita - Advaita; caitanyam - Lord Caitanya; ekam - one; tattvam - principle; nitya - eternal; alaṅkṛtam - decorated; brahma-sūtram - brahma-sūtra; nityaiḥ - eternal; bhaktaiḥ - with devotees; nityayā - eternal; bhakti - devotion; devyā - by the goddess; tātam - extended; nitye - eternal; dhāmni - in the abode; nityam - eternally; bhajāmaḥ - we worship.

Śrī Vṛndāvana dāsa Thākura has said:

We eternally worship Lord Nityānanda, Lord Advaita, and Lord Caitanya, who are the single Supreme Personality of Godhead, who are eternally decorated with spiritual glory, and who eternally stay in Their eternal transcendental abode with Their eternal devotees and with the eternal goddess of devotion.

Text 16

śrīman-navadvīpa-dhyānam

phullat-śrīmad-druma-valli-talla-jala-sat-tīrā tarāṅgāvalī
 ramyā manda-marun-marāla-jalaja-śreṇīsu bhr̄ngāspadam
 sad-ratna-khacita-tīrtha-divya-nivahā śrī-gaura-pādāmbuja-
 dhūli-dhūsaritāṅga-bhāva-nicatā gaṅgāsti yā pāvanī

tasyās tīra-su-ramya-hema-surasa-madhye lasac-chrī-nava-
 dvīpo bhāti su-maṅgalō madhuripor ānanda-vānyo mahān
 nānā-puṣpa-phalādya-vṛkṣa-latikā-ramyo mahat-sevito
 nānā-varṇa-vihaṅga-mālini-nadair hṛt-karṇa-hārī hi yaḥ

śrīman-navadvīpa - on Śrī Navadvīpa; dhyānam - meditation; phullat - blossoming;
 śrīmat - beautiful; druma - trees; valli - vines; talla - lakes; jala - water; sat - beautiful; tīrā - shores; tarāṅga-avalī - waves; ramyā - charming; manda - gentle; marun - breezes; marāla - swans; jalaja - lotuses; śreṇīsu - in the multitudes; bhr̄ngā - of bumblebees; aspadam - abode; sat - beautiful; ratna - with jewels; khacita - studded; tīrtha - holy place; divya - transcendental; nivahā - abundance; śrī-gaura - of Lord Gaura; pāda - feet; ambuja - lotus; dhūli - with the dust; dhūsarita - grey; aṅga - limbs; bhāva-nicatā - with the nature; gaṅgā - Ganges; sti yā - which; pāvanī - purifying; tasyāḥ - of that; tīra - on the shore; su-ramya - very beautiful; hema - golden; surasa - sweet; madhye - in the midst; lasat - shining; śrī-navadvīpah - beautiful Navadvīpa; bhāti - shines; su - very; maṅgalah - auspicious; madhuripoh - of Lord Kṛṣṇa; ānanda - bliss; vānyah - flood; mahān - great; nānā - various; puṣpa - flowers; phala - fruits; ādya - beginning with; vṛkṣa - trees; latikā - vines; ramyah - delightful; mahat - greatly; sevitah - served; nānā - various; varṇa - species; vihaṅga-mālini-nadaiḥ - sounds of birds; hṛt - of the heart; karṇa - and ears; hārīhi - enchanting; yaḥ - who.

The following meditation on Navadvīpa (is found in the Śrī Caitanyacandrārcana-candrikā):

In the beautiful, purifying Ganges, where the shores are filled with beautiful blossoming trees and vines, where the waters are filled with waves, where there are gentle breezes, swans, lotus flowers, and bumblebees, where there are splendid holy places studded with jewels, where the dust bears the impression of Lord Gaura's lotus feet, by the charming, golden, nectar shore, Śrī Navadvīpa, very auspicious, a great flood of bliss, charming with many kinds of flowers, fruits, trees, and vines, served by the great souls, and filled with the sounds of many kinds of colorful birds, sounds that charm the ear and heart, shines with great splendor.

Text 18

tan-madhye dvija-bhavya-loka-nikarāgārāṇi ramyāṅganam
 ārāmopavanāli-madhyā-vilasad-vedi-vihārāspadam

sad-bhakti-prabhayā virājita-mahad-bhaktāli-nityotsavam
praty-āgāram aghāri-mūrti su-mahat bhātīha yat paṭṭanam

tat - of it; madhye - in the midst; dvija - brāhmaṇas; bhavya-loka - and pious people; nikara - multitudes; agārāṇi - gomes; ramya - charming; aṅganam - courtyards; ārāma - gardens; upavana - groves; ali - multitudes; madhya - in the middle; vilasat - shining; vedi - courtyards; vihāra - of pastimes; aspadam - places; sat - transcendental; bhakti - devotion; -prabhayā - by the splendor; virājita - glorious; mahad-bhakta-ali - for the great devotees; nitya - eternal; utsavam - festival; prati - every; agāra - house; agha-ari - of Lord Kṛṣṇa, the enemy of the Agha demon; mūrti - the form; su-mahat - great; bhāti - shines; iha - here; yat - what; paṭṭanam - city.

In the city of Navadvīpa many brāhmaṇas and pious people have their homes, and there are many beautiful courtyards, gardens, groves and splendid pastime places. The devotees celebrate eternal festivals glorious with the splendor of transcendental devotional service. In every home the Deity of Lord Kṛṣṇa shines with great splendor.

Text 19

tan-madhye ravi-kānti-nindi-kanaka-prākāra-sat-toraṇam
śrī-nārāyaṇa-geham agra-vilasat-saṅkīrtana-prāṅganam
lakṣmy-antah pura-pāka-bhoga-śayana-śrī-candraśālam puram
yad gaurāṅga-harer vibhāti sukhadam svānanda-sambṛihitam

tat - of that; madhye - in the midst; ravi - of the sun; kānti - the splendor; nindi - rebuking; kanaka - gold; prākāra - wall; sat - excellent; toraṇam - gates; śrī-nārāyaṇa - of Lord Nārāyaṇa; geham - temple; agra - before; vilasat - splendid; saṅkīrtana - saṅkīrtana; prāṅganam - courtyard; lakṣmī - the goddess of fortune; antah-pura - private rooms; pāka - kitchen; bhoga - dining room; śayana - bedroom; śrī-candraśālam - rooftop balcony; puram - palace; yat - which; gaurāṅga-hareḥ - of Lord Gaura-Hari; vibhāti - shines; sukhadam - delightful; sva - own; ānanda - bliss; sambṛihitam - expanding.

In Navadvīpa Lord Gaurāṅga-Hari's delightful palace, enclosed by a golden wall eclipsing the sun's splendor, glorious with a grand entrance-gate, splendid saṅkīrtana-courtyard, temple of Śrī Lakṣmī-Nārāyaṇa, kitchen, dining-room, bedroom, and rooftop balcony, shines with great splendor.

Text 20

tan-madhye nava-cūḍa-ratna-kalasam vajrendru-ratnāntara-
muktā-dāma-vicitra-hema-paṭalam sad-bhakti-ratnācitam
veda-dvārā-sad-aṣṭa-mṛṣṭa-maṇi-rut-śobhā-kapāṭānvitam
sac-candrātapa-padmarāga-vidhu-ratnālambi yan-mandiram

tat - of that; madhye - in the midst; nava - new; cūḍa - crest; ratna - jewel; kalasam - dome; vajra - diamond; indu-ratna - moonstones; antara - within; muktā - pearls; dāma - strings; vicitra - wonderful; hema - gold; paṭalam - roof; sat - transcendental; bhakti - devotion; ratna-ācitam - studded with jewels; veda - four; dvārādoors; sat - excellent; aṣṭa - eight; mṛṣṭa-maṇi - mrstamani jewels; rut-śobhā - splendor; kapāṭa - panels; anvitam - with; sat - excellent; candrātapa - awning; padmarāga - rubies; vidhu-ratna - moonstones; ālambi - with; yat - which; mandiram - palace.

The palace has a dome of jewels, a roof of diamonds, candramanis, other jewels, pearls, wonderful gold, and transcendental bhaktimanis, four doors with eight panels splendid with mṛṣṭamaṇi jewels, and awnings of rubies.

Text 21

tan-madhye maṇi-citra-hema-racite mantrārṇa-yantrānvite
ṣaṭ-koṇāntara-karṇikāra-śikhara-śrī-keśara-sannibhe
kūrmākāra-mahiṣṭha-yoga-mahasi śrī-yoga-pīṭhe 'mbuje
ākāśātapa-candra-pātra-vimale yad bhāti simhāsanam

tat - of that; madhye - in the midst; maṇi - jewels; citra - wonderful; hema - of gold; racite - made; mantra - mantras; arṇa - letters; yantra - diagrams; anvite - with; ṣaṭ-koṇa - with six corners; antara - within; karṇikāra - whorl; śikhara - point; śrī-keśara - filaments; sannibhe - near; kūrma - of a tortoise; ākāra - form; mahiṣṭha - greatest; yoga - of yoga; mahasi - in the splendor; śrī-yoga-pīṭhe - in the sacred place; ambuje - lotus; ākāśātapa - sunshine; candra-pātra - camphor leaf; vimale - splendid; yat - which; bhāti - shines; simhāsanam - throne.

In the midst of that place is a wonderful golden six-petal lotus decorated with mantra-letters and mystic patterns (yantras). In the middle is the lotus whorl and filaments. There, splendid as sunshine and cooling as camphor, is a sacred place in the shape of a tortoise. There a lion-throne shines with great splendor.

Text 22

pārśvādhahṛi-padma-paṭṭī-ghaṭita-harimani-stambha-vaidūrya-prīṭham

citra-cchādāvalambi-pravara-maṇi-vara-mauktikya-kānty-ujjvalam
tulāntaś cīna-celāsanam uḍupa-mṛdu-prānta-prṣṭhopadhānam
svarṇāntaś citra-mantram̄ vasu-hari-caraṇa-dhyāna-gamyāṣṭa-koṇam

pārśva - sides; adhah - beneath; padma - rubies; paṭṭī - plate; ghaṭita - fashioned; harimaṇi - sapphires; stambha - columns; vaidūrya - lapis lazuli; prṣṭham - back; citra - wonderful; cchāda - covering; āvalambi - manifest; pravara - best; maṇi - jewels; vara - excellent; mauktikya - pearls; kānti - splendor; ujjvalam - splendid; tulāntaḥ - soft cushions; cīna - silk; cela - cloth; āsanam - throne; uḍupa - moon; mṛdu=soft; prānta-prṣṭha-upadhānam - cushion for sitting; svarṇa - golden; antaḥ - within; citra - wonderful; mantram - mantra; vasu - eight; hari - of Lord Hari; caraṇa - on the feet; dhyāna - meditation; gamya - approached; aṣṭa-koṇam - octagon.

The base and sides of the throne are fashioned from rubies, the legs from sapphires, and the back from lapis lazuli. It is splendid with wonderful pearls and the best jewels. There are soft moon-cushions covered with silken cloth. The throne rests on an octagonal golden base where an eight-letter mantra of meditation on LordHari's feet is inscribed.

Text 1

śrīman-navadvīpa-stotram

śrī-gauḍa-deśe sura-dīrghikāyāḥ
tīre 'ti-ramye iha puṇyamāyyāḥ
lasantam ānanda-bhareṇa nityam
tam śrī-navadvīpam ahaṁ smarāmi

śrī-navadvīpa-stotram - prayers glorifying Navadvīpa; śrī-gauḍa-deśe - in Bengal; sura-dīrghikāyāḥ - of the celestial Ganges; tīre - on the shore; ati-ramye - very beautiful; iha - here; puṇyamāyyāḥ - pure; lasantam - shining; ānanda-bhareṇa - with great bliss; nityam - eternally; tam - it; śrī-navadvīpam - on Śrī Navadvīpa; aham - I; smarāmi - meditate.

Prayers glorifying Navadvīpa (by Śrīla Rūpa Gosvāmī) follow:

I meditate on Śrī Navadvīpa, which eternally shines with great spiritual bliss on the very charming shore of the purifying Ganges in in Bengal.

Text 2

yasmai paravyoma vadanti kecit

kecic ca goloka itīrayanti
vadanti vṛṇdāvanam eva taj-jñās
tam śrī-nāvadvīpam aham smarāmi

yasmai - to which; paravyoma - the spiritual sky; vadanti - say; kecit - some;
kecic - some; ca - and; goloka - Goloka; iti - thus; īrayanti - say; vadanti - say;
vṛṇdāvanam - Vṛṇdāvana; eva - indeed; taj-jñāḥ - they who know.

I meditate on Śrī Nāvadvīpa, which some say is the spiritual sky of Vaikunṭha,
some say is the realm of Goloka, and they who know the truth say is Śrī
Vṛṇdāvana.

Text 3

yah sarva-dikṣu sphuritaiḥ su-śītaī
nānā-drumaiḥ sūpavanaiḥ parītaḥ
śrī-gaura-madhyāhna-vihāra-pātrais
tam śrī-nāvadvīpam aham smarāmi

yah - who; sarva-dikṣu - in all directions; sphuritaiḥ - manifested; su-śītaī -
cooling; nānā-drumaiḥ - various shade trees; sūpavanaiḥ - with gentle breezes;
parītaḥ - filled; śrī-gaura - of Lord Gaura; madhyāhna - midday; vihāra - of
pastimes;pātrais - with objects.

I meditate on Śrī Nāvadvīpa, where in every direction are cooling breezes and
many trees where Lord Gaura enjoyed His noon pastimes.

Text 4

śrī-svarṇa-dhī yatra vihāritā ca
suvarṇa-sopāna-nibaddha-tīrā
vyāptormibhir gaurava-gāha-māyyes
tam śrī-nāvadvīpam aham smarāmi

śrī-svarṇa-dhī - golden; yatra - where; vihāritā - enjoyed transcendental
pastimes; ca - and; suvarṇa - with golden; sopāna - stairs; nibaddha - bound; tīrā -
shores; vyāpta - manifested; ūrmibhiḥ - with waves; gaurava-gāha-māyyeḥ - great.

I meditate on Śrī Nāvadvīpa, where the waves of the great Ganges playfully
splash against the golden shores decorated with golden stairs.

Text 5

mahanty anantāni gṛhāni yatra
sphuranti haimāni manoharāṇi
praty-ālayam yam śrayate sadā śrīs
tam śrī-nāvadvīpam ahaṁ smarāmi

mahanty - great; anantāni - limitless; gṛhāni - houses; yatra - where; sphuranti - are manifested; haimāni - golden; manoharāṇi - charming; praty-ālayam - in each home; yam - which; śrayate - rests; sadā - always; śrīh - the goddess of fortune.

I meditate on Śrī Nāvadvīpa, where there numberless beautiful golden palaces, all the eternal homes of the goddess of fortune.

Text 6

vidyā-dayā-kṣanti-makhaiḥ samastaiḥ
śadhbhir guṇair yatra janāḥ prapannāḥ
samīstūyamānā ṛṣi-deva-siddhais
tam śrī-nāvadvīpam ahaṁ smarāmi

vidyā - knowledge; dayā - compassion; kṣanti - tolerance; makhaiḥ - sacrifice; samastaiḥ - with al; śadhbhiḥ - six; guṇaiḥ - virtues; yatra - where; janāḥ - people; prapannāḥ - endowed; samīstūyamānā - glorified; ṛṣi-deva-siddhais - by the ṛṣis, devas, and siddhas.

I meditate on Śrī Nāvadvīpa, where the people are glorified by the great sages, demigods, and Siddhas, and are filled with knowledge, mercy, tolerance, the results of all Vedic yajñas, and the six great opulences.

Text 7

yasyāntare miśra-purandarasya
svānanda-gamyāika-padaṁ nivāsaḥ
śrī-gaura-janmādikā-lilayāḍhyas
tam śrī-nāvadvīpam ahaṁ smarāmi

yasya - of which; antare - in the middle; miśra-purandarasya - of Purandara Miśra; svānanda-gamyāika-padaṁ - blissful place; nivāsaḥ - abode; śrī-gaura-janmādikā-lilayāḍhyas - enriched with pastimes from the birth of Lord

Caitanya.

I meditate on Śrī Navadvīpa, within which is the blissful home of Purandara Miśra, opulent with Lord Gaura's pastimes from His birth.

Text 8

gauro yatra bhraman hariḥ sva-bhaktaiḥ
saṅkīrtana-prema-bhareṇa sarvam
nimajjayaty ujjvala-bhāva-sindhau
tam śrī-navadvīpam aham smarāmi

gaurah - Lord Gaurāṅga; yatra - where; bhraman - wandering; hariḥ - Lord Hari; sva-bhaktaiḥ - with His devotees; saṅkīrtana-prema-bhareṇa - with the great love of saṅkīrtana; sarvam - everything; nimajjayaty - immerses; ujjvala-bhāva-sindhau - in the ocean of splendid ecstatic love.

I meditate on Śrī Navadvīpa, where golden Lord Hari, by wandering everywhere and chanting the Holy Name with great love in the company of His devotees, plunged everyone into the brilliant ocean of ecstatic love of God.

Text 9

etan navadvīpa-vicintanāḍhyam
padyāṣṭakam prīta-manāḥ paṭhed yaḥ
śrīmac-chacīnandana-pāda-padme
su-durlabham premam avāpnuyāt saḥ

etan - this; navadvīpa - of Navadvīp; vicintanāḍhyam - enriched with the memory;
padyāṣṭakam - eight verses; prīta-manāḥ - happy at heart; paṭhet - reads; yaḥ - who; śrīmac-chacīnandana-pāda-padme - for the lotus feet of Lord Caitanya; su-durlabham - very rare; premam - love; avāpnuyāt - attains; saḥ

May he who with a joyful heart reads these eight verses opulent with meditation on Śrī Navadvīpa attain rare love for Śrīmān Śacīnandana's lotus feet.

Epilogue

gītam gaudīya-bhāṣyāṁ
vidvadbhir bahubhir muhuḥ
navadvīpasya māhātmyāṁ
granthaṁ bahuśu pr̥thak

tāni tāni hi vakyāni
samālocya samantataḥ
navadvīpa-kathāyāṁ tu
ramantu bhagavat-priyāḥ

gītam - sung; gaudīya-bhāṣyāṁ - in a Bengali commentary; vidvadbhiḥ - learned souls; bahubhiḥ - by many; muhuḥ - again and again; navadvīpasya - of Navadvīpa; māhātmyāṁ - glory;- granaṁ - scriptures; bahuśu - in many; pr̥thak - in many ways; tāni tāni - they; hi - indeed; vakyāni - words; samālocya - seeing; samantataḥ - everywhere; navadvīpa-kathāyāṁ - topics of Navadvīpa; tu - indeed; ramantu - may enjoy; bhagavat - to the Lord; priyāḥ - they who are dear.

Let the dear devotees of the Lord rejoice to see these statements glorifying Navadvīpa in many different scriptures spoken by many learned devotees and now translated into Bengali.